

Improvement Era

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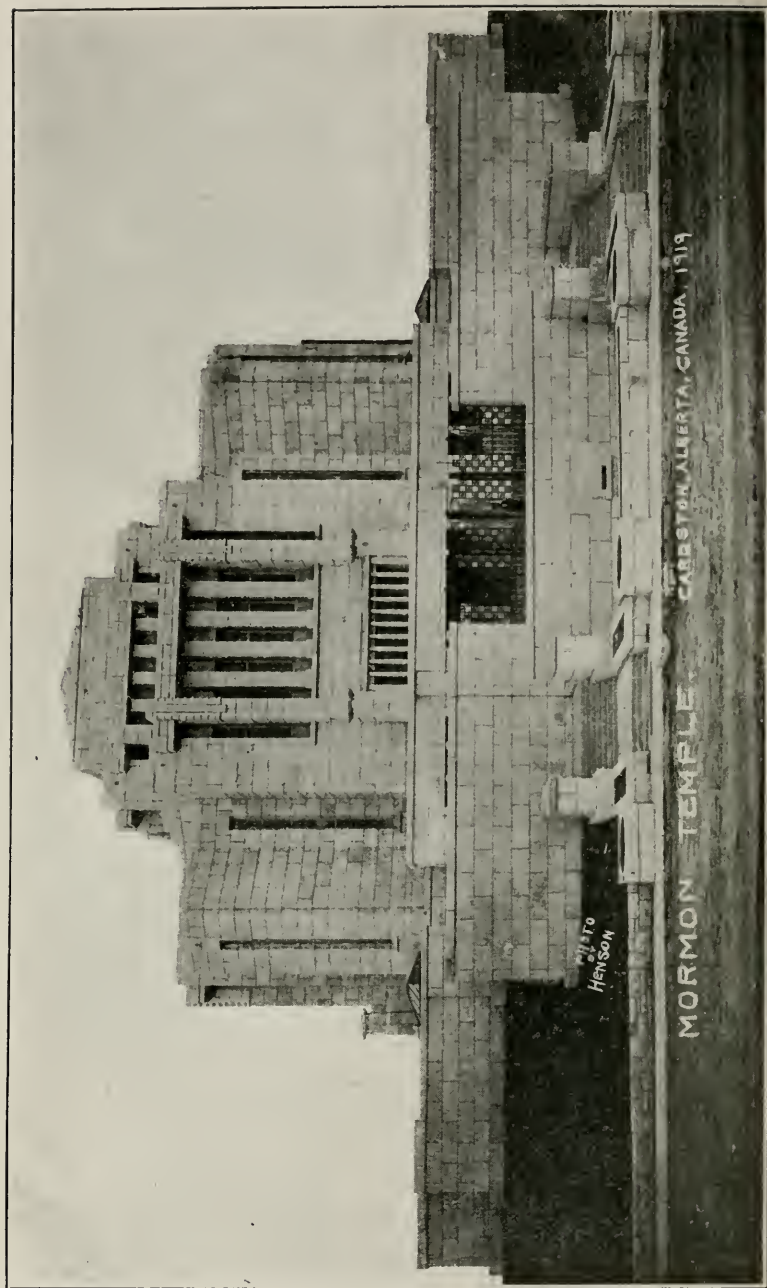
657 Iverson Street, Salt Lake City, Utah.

The Latter-day Saints Temple at Cardston, Canada

The site for this pleasing structure was dedicated July, 1913, by President Joseph F. Smith. Accompanying him were President Charles W. Penrose, Elder George Albert Smith, of the Council of the Twelve, and Bishop Charles W. Nibley, of the Presiding Bishopric. There were many others present from Salt Lake City, and a great concourse of local Latter-day Saints and many strangers, to witness the dedication.

President Edward J. Wood, of the Alberta stake, writes the *Era* that ground was soon broken after the dedication of the site, and the corner stone was laid by Elder David O. McKay, of the Council of the Twelve, in August, 1915. The capstone was laid by President H. S. Allen, of Raymond, Taylor stake, in August, 1917. The photo herewith was taken in August, 1919, at the completion of the superstructure of the building, and the leveling of the surrounding ground.

The building proper is lifted up by a very artistic retaining wall covering a space of 235 feet each way, and the building itself measures 165 feet each way. It is a square building, facing the four main points of the compass—the entrance on the West being through the Annex. The structure is built of the finest quality of granite from the famous Kootenai Lake district of British Columbia.



THE CALGARY TEMPLE

Now nearly completed, is the first edifice of the kind built in the British Empire, all other temples of the Latter-day Saints having been erected in the United States. The latest was dedicated in Late, Territory of Hawaii, Thanksgiving Day, Nov. 27, 1919.

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The Camel and the Eye of the Needle

By Professor N. L. Nelson, of the Brigham Young University

The problem of wealth has been in the world ever since the fall of man. It formed the chief cause of the perdition of Cain, and it rarely fails to blight and dwarf the soul, even where it does not kill. To illustrate:

"Good Master," said a seeker after salvation, "what good thing shall I do that I may have eternal life?" * * * To which the Savior replied: "If thou wilt enter into life, keep the commandments," and he proceeded to enumerate them, ending with, "Thou shalt love thy neighbor as thyself." "All these," replied the young man, "I have kept from my youth up: what lack I yet?"

Observe that we have here a very exemplary church member, but he is not yet in the kingdom of God. His consecration is purely external,—it has not touched the heart. Consequently the inner light has not been kindled; he is quickened, but only by a portion of the terrestrial glory: his light is a reflected light, and his works are therefore mechanical works. What stands in the way of his receiving a celestial quickening; of his coming into that spiritual oneness with the universe, which we call entering the kingdom of God? Listen to what Jesus said to him:

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

The thing that held his spirit down was wealth. Was he glad to have his spiritual malady laid bare, and the way of spiritual health pointed out? No more than you or I should have been.

"When the young man heard that saying," so runs the record, "he went away sorrowful; for he had great possessions."

Observing which, Jesus commented: "Verily, I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." (Matt. 19:16-24.)

"Who then can be saved?" asked his disciples, who were "exceedingly amazed." They evidently perceived, as you and I must, that this bar to the kingdom does not depend upon the *amount* of the riches, but rather on the kind of grip that riches have upon the soul. Ninety per cent of us are millionaires at heart; and therefore subject to the millionaire's handicap, even though our bank accounts be so small that the family auto is yet in the dream stage. The fact, therefore, that riches serve to shut out from the kingdom, is no evidence at all that poverty is a passport.

This is how Jesus reassured his disciples: "With men this [*i. e.*, a rich man's entering the kingdom] is impossible; but with God, all things are possible." Whence we conclude that riches are not in themselves a bar to eternal life: that were God living the earth-life, he could successfully do both,—be a rich man and also enter the kingdom; *i. e.*, win out in the domain of the natural world, and also be daily guided by the Holy Ghost—which is the meaning of winning out in the spiritual world. To the extent, therefore, that man can be guided by the mind and will of God, to that extent he also can succeed in acquiring both forms of riches.

Let us, then, enter reverently upon the question of how a man may win riches and at the same time not forfeit eternal life.

Our first question concerns the nature of the acquisitive faculty. It is surely not a sinful faculty. On the contrary, it is among the foremost of our fighting powers—the one addressed by the Lord, more than any other, when he said: "Be fruitful, and multiply, and replenish the earth, and subdue it." To realize how much progress—even of the spiritual kind—depends upon the wealth-gaining faculty, we have only to look at the *manana* people of Mexico and the tropics.

Whoever lacks ambition in the material world, are usually drifters and floaters also in the moral world; for the acquisitive power is really the faculty of winning out over difficulties, plus the storing of what we win, to the end that man shall have power in his hands to do what his soul may determine upon.

It is not therefore in the getting side of wealth—save as this is narrowed from the conquest of nature in general to the narrow money channel alone—that we must look for the blighting and numbing effect which prevents the soul from entering the kingdom of God. This effect must therefore lie in the storing and

spending side. Nor will it take long to put our finger on the bad place. Let us first try what analogy may yield us.

How much is a man entitled to eat—morally speaking? As much as he can assimilate—turn into muscle, and bone, and nerve, and brain—but not into fat. Fat is nature's fine for the sin of gluttony or laziness. Fat does not help—it loads and clogs and weakens. In like manner, riches unassimilated, or falsely assimilated, puts useless wads and lumps of adipose upon the soul. It was perhaps this analogy that led the Savior to exclaim: "Blessed are the *poor* in spirit"—the spirit unencumbered by the load that clogs and congests, and weakens—"for theirs is the kingdom of heaven."

It would be a monstrous proposition that a man is entitled to eat all he can place before himself on the table; and nature very properly stamps it as such by limiting the capacity of his *endoderm*. But in the sight of heaven the parallel proposition is equally monstrous: that a man may own all that his acquisitive powers enable him to collect and store. Monstrous it is coming to be regarded also by man; for how to find a wealth-limitation, a natural bar to man's rapacity and avarice, is now the live question in social economics. Indeed, to the eye of God, what spiritual *deformities*—padded and humped with gold—must those millionaires appear, whose millions are used to oppress their fellows! And even when the self-loaded victims attempt, like Mr. Carnegie, to bless the world, what swollen and distorted figures they must cut in the sight of angels, waddling about, their spiritual limbs swathed and shackled by material dross! What chances have they, so cumbered with material safeguards, of reaching the Land of Self-sacrifice, whence alone man finds his soul!

"People envy me my great wealth," said C. P. Huntington, the late railroad magnate. "They little realize what mountains of care rest upon the head of the rich man. Think how very little it takes to keep a man going in this world. This tie, for instance, is no better than my boot black may afford, if he choose. The lunch I take every day in yonder restaurant, may be shared by the humblest of my employees. A few hundred dollars a year suffice for all my wants—I can't spend more without feeling the pain of wastefulness. What, then, of my accumulating millions? Instead of my owning them, it would be truer to say they own me."

What, therefore, is the real meaning of ownership? Not legal ownership, which is simple enough; but moral and spiritual ownership? How much property can a man really own, and still be a free man?

Not many years ago, an American millionaire entered a

bookdealer's establishment in New York and dazzled the clerks by the magnificence of his purchases. He wanted the best private library in America, and his list of books included the greatest names in the world of letters—all to be furnished in the most costly bindings. "And now," he said contemptuously, when his last orders were booked, "now, I'd like something to read. Got anything from Old Sleuth?"

Query: What does it mean to own a great library?

Let us in imagination follow these books on their journey to the classic hall which they are to adorn. Remote from the noisy city, we shall behold, newly risen in the heart of nature, a marble mansion such as no prince of the old world could afford, save in dreams. Surrounding it we shall see ten thousand acres of woodland lately transformed into a landscape garden whose wealth of trees, flowers, and sculptured fountains, have been drawn from every country and every zone. Within the palace, and adjoining the library, we enter a gallery filled with treasures such as only a world ripe as our own could bring together. From its canvassed walls and marbled groups breathe forth the souls of a thousand masters whose hands have crumbled in the grave.

Query: What does it mean to own such grounds, such a mansion, such a collection of art treasures? No doubt our mushroom Croesus gloats in secret because he can say: "Mine—all mine!" And his pleasure, such as it is, perhaps takes on a keener edge to hear his envious fellow-mortals cry: "His,—all his!"

But is it possible for such a man to own these things? Setting aside the mere fact of legal title—because of its utter irrelevancy—what can a man of this type be said really to possess? Can the soul which is attuned to "Old Sleuth" have any part in Goethe and Shakespeare? Under the stimulus of nabob competition, and with unlimited millions to draw upon, he may, indeed, assemble about him architects, painters, and sculptors,—the artistic geniuses of the race; but can he come into spiritual accord with their works? Impossible. The joys of art ownership which can come to him, must have no higher source than the pages of the *Police Gazette*.

And as for the magnificent park on which he has lavished his millions, what part of it can be really owned by the man of groveling tastes? Only the drive along which his automobile thunders, or the path that marks the trail of his scented cigar and his tainted breath. As for the rest,—the enchanting effect of arrangement, color, and contour in nature's verdure; the kaleidoscopic changes of sunlight in its never-ending play of tints and shades,—what is all this to him but an undifferentiated

expanse of greenness—precisely such a picture as appears to the eye of the ox or the ass!

Here, then, is the proposition on which the whole problem of wealth ownership turns: *A man can possess only what he can appreciate*—only what he can enter into soul-correspondence with. He may, of course, have a legal title to a million times more than this; but that is not real ownership; it is merely dog-in-the-manger ownership. The dog could not eat the hay, but he could keep the ox from eating it.

The analogy between how much food we can digest and truly incorporate, and how much wealth we can assimilate by appreciation, holds therefore, both morally, and in relation to the scheme of attaining to eternal life. Assimilation and appreciation! rightly considered, both are organic processes. Assimilated food builds up the natural man, and appreciated wealth,—or rather the reactions represented by appreciated wealth,—builds up the spiritual man; that is to say, the struggle to win wealth on the one side, and on the other, the experiences which wealth places in the pathway of our lives,—books, music, education, travel, art, and so on,—tend to expand our spiritual life, tend to make us live more deeply and widely. But unless they be organic processes—unless there be true assimilation and true appreciation—both processes stultify; undigested food brings indigestion, wealth brings gilded slavery; and neither dyspeptic nor wealth-gorged slave is fitted to see the kingdom of God, let alone enter it.

What then is the lesson we must learn in relation to wealth, if we would enter the kingdom of heaven, or, having entered, retain our communion with God?

The most obvious thought is that all our wealth must be in service,—no part of it should be in vaults, which are symbols of distrust in God and distrust in man; in service in relation both to ourselves and our fellow men; requiring on the one hand our keenest activity in keeping it up,—for in such activity is spiritual growth,—and on the other, that active appreciation and gratitude to God for the comforts and blessings it brings, which is inseparable from true spiritual devotion.

The second thought is that our wealth must be limited; otherwise we lose on both ends. Vaulted wealth—the wealth tapped only by writing a check,—develops no resourcefulness in winning, nor gratitude to God in spending. It deadens,—or earthens—the spirit in both directions. So also of too much wealth; it absorbs all one's time in management, leaving no leisure for real appreciation. A man thus clogged, so far from entering the kingdom of God, does not get even a glimpse of that spiritual order of life.

But before we can come to closer quarters with this thought,—before we can make of it a suggestion practical in our every-day lives—we shall need to differentiate wealth into the three aspects in which man can enter into relations of appreciation with it.

The first we may call *cosmic wealth*. It is the wealth showered upon all men alike by a loving Father; a form of wealth that can never be measured in terms of money, and therefore is at once the most exalted, and least appreciated, of all those external values with which the soul can correspond. Indeed, to nine people out of ten, it is not wealth at all; for most men and women are like Peter Bell:

“He roved among the vales and streams,
In the green wood and hollow dell.
They were his dwelling day and night,—
But Nature ne’er could find the way
Into the heart of Peter Bell.

“In vain through every changeful year,
Did Nature lead him as before;
A primrose by a river’s brim
A yellow primrose was to him
And it was nothing more.”

Foremost in the cosmic class,—as intimated in this quotation from Wordsworth,—is the wealth of earth and sea and sky, with all their ever-changing, new-created glories; foremost, because they are fresh, as it were, every hour, from the Creator’s hand. The history of mankind shows that where a race has come into close touch with nature, whether from the practical, the scientific, or the esthetic point of view, there sanity reigns, and virtue prevails in the home, the state, and the Church. Moreover, like air and water, these sources of soul-wealth are free. Man may never have the opportunity of visiting a famous art gallery; but if his eyes have been opened to the splendor of “sky and mountain wall, where God’s great pictures hang,” he will hardly be the poorer.

The second greatest form of wealth may be called the *altruistic*. It is the wealth that may be held in common—the wealth which is no less mine, because it is equally thine. Wealth of this order is not consumed, but rather enhanced in value, the more widely it is used and appreciated. A beautiful city, with all its details of art and utility in public buildings, parks, lawns, fountains, statuary, free library, art gallery, bath, illuminations—all this may be mine to the full extent of my capacity to enjoy, without the need of spending a penny for the privilege; and it may also be yours, without interfering in the least with my ownership of it.

This is real wealth, the wealth that blesses both giver and receiver. Whoever finds his camel so heavily and bulkily loaded that it cannot go through the eye of the needle,—that is to say, through the little passenger-gate by the side of the big city gates which are closed for the night,—let him unload his top-heavy wealth into this wide field of altruism, as Mr. Carnegie did: let him “sell that which he hath” and give to the intellectually, socially, and spiritually hungry, and he shall then find joy in following the Christ into the kingdom of God.

And as recipient of these millions, let me, on my part, not hesitate to live on a crust, dress in jeans or denims, if need be, and sleep on straw—little matter if the carnal man be pinched; but let me not fail to gormandize on this free wealth spread out for the expansion of my soul-life.

Unfortunately, the notion prevails that culture is impossible without money. But how short-sighted is this dictum. If the millionaire’s park is open to me, are not its beauties as free as nature’s landscape on sky and mountainside? If I have access to a city library of a million volumes, need I remain illiterate because I cannot buy books? And with a city full of beautiful homes, shall my taste in architecture remain crude, because I can build no mansion of my own? Thanks to the advance in our civilization, the beggar in our streets may have access to soul-wealth, which kings and princes of the ancient world could not command.

The beggar, I say, may have access to such wealth; but the fact that he remains a beggar, shows that he is blind to his opportunities. That millions of men and women in higher ranks are equally blind, argues nothing against the freedom of opportunity. For, wherever there is access for appreciation, there real ownership begins. Only to him who hankers for the envy of his fellows, does it matter whether such ownership includes the notion of legal title. Indeed, how much better to be rich in taste and poor in purse, than to be poor in taste and rich in purse! The former has free range for appreciation, without the burden of maintenance; the latter is so loaded down with this burden, that he has little energy left with which to appreciate.

He, therefore, is a wise man who, like Mr. Carnegie, shall say: “Here, take all my wealth; use it thus and so, and it shall be yours; the only condition I ask is the privilege of looking on—of appreciating in common with my fellow-men.” Perhaps it would be ethically wrong thus to shirk the burden of administering one’s surplus for the soul-enrichment of mankind. Nevertheless, such a burden is too great for any one man to undertake for his fellow men, and should, therefore, belong to the people

as a whole. The moment this is done, wealth in property becomes equally the burden and the blessing of all who hold it in common; in other words, it fits the condition of real wealth: what is mine, is equally thine.

The Bible teaches that the proper use of gold is for paving purposes; and no truth could be more apt or cogent to the nature of our theme. Generalize the streets which John the Revelator saw, into public utilities—buildings, parks, libraries, museums, light, heat, power, water, and sewer services—and where would it be possible to invest better the surplus gold of a community—the wealth that keeps the camel from passing through the eye of the needle? Every man, however poor, thus becomes a multi-millionaire, to the extent of his capacity for real ownership. What is mine becomes thine, and what is thine becomes mine.

Is it necessary now to characterize the third and lowest form of wealth? It is *bread-and-butter wealth*, the money needed immediately for daily food, clothing, and shelter. We have seen that wealth both of the cosmic and the altruistic kind tend alike to lead to the kingdom of God, to the extent of one's ownership in appreciation. Can this lowest form of wealth also help lift the soul to God? Yes, if it keep within the bound set for Adam: "By the sweat of thy brow shalt thou eat thy bread;" if instead of merely signing a check, there be real anxiety and concern by each member of the family in contributing to the living; for thus shall our resourcefulness be sharpened, and thus, too, shall we feel our daily dependence upon God.

What, then, as this bread-and-butter wealth increases to a swollen bank account? Herein lies the danger against which Jesus warned his disciples. Vanity, pride, envy, worldliness—all the evils that bar the way to the kingdom, come with ease and affluence. "Go, therefore, and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." If thou dost value eternal life, change thy surplus wealth, which is of the "thine-alone" kind, to the form which becomes "thine and mine;" nay, begin to do this long before a surplus appear; do it while it is yet a real sacrifice: while it shall mean plainer food, less fashionable apparel, and a humbler home,—if thou wouldst have thy wealth aid, and not hinder, thy entrance into the kingdom of God.

But, after all, does that change of wealth which, by ministering less to the carnal man, ministers more to the spiritual man, deserve to be called sacrifice? As members of the Church, we pay our tithing, truly enough; but which of us does not secretly feel he should be rewarded for his sacrifice? What! Sacrifice, when for a paltry hundred dollars a year I can own

Six magnificent temples! For are they less mine because they are equally thine? Sacrifice,—when I can thereby own a score of Church schools and colleges? Sacrifice, when by giving up this small part of my individual property the message burning in my soul gets two thousand voices among every “people, tongue, and nation?” We talk with much unction about the privilege of going back to build up Jackson county. Do we realize that only he will be found worthy, who is enlightened enough to see that by consecrating his little, individual All, he immediately comes into ownership of the combined All of his fellow-workers?

Has it become plain to the reader, by this time, that, so far from shutting out from the kingdom of God, wealth furnishes the dearest opportunity of all our achievements, of entering therein? Dearest, because no other acquirement tries man so to his heart’s core, and crucifies selfishness so mercilessly, as does the Godly use of riches.

He must also discern by now that the philosophy behind the discussion in this essay, is the philosophy behind the payment of tithing. Where else can Latter-day Saints so consecrate the wealth that cankers and corrodes, where else make it so divinely altruistic, almost cosmic, in its mission, as by giving it to the uses of the Lord? Gradually from giving one-tenth we shall come to understand that higher law of the United Order, in which we shall consecrate it all.

Provo, Utah



Robert A. Wilkins, of the Tintic stake of Zion, has sent us this picture of some of the 235 members of the Tintic stake, who took the Manti temple excursion from that stake, on September 1 and 2. The excursion was a complete success, and much good, spiritually and socially, was accomplished in the undertaking. The excursion is an indication of the great interest taken by the Latter-day Saints in temple work.

Christianity Falsely So-Called

A Late Instance of Intolerance and Bigotry

By James E. Talmage, of the Council of the Twelve

In accordance with widely advertised announcements a series of notable meetings took place in Pittsburgh, Pa., during the eight-day period Nov. 9 to 16, 1919. The occasion was the assembling of the *Third World's Christian Citizenship Conference*, under the auspices of an organization calling itself The National Reform Association, with headquarters in Pittsburgh.

An elaborate program had been prepared, comprising twenty-seven meetings, of which on certain days two or more were conducted concurrently, and about eighty listed speakers, among whom were some of world-wide renown, several of national prominence, and others of lesser repute. Besides representatives from several of the Americas, there were delegates from most of the great countries of Europe and Asia.

The subjects announced for discussion were of broad scope, as these few titles sufficiently show: The Kingship of Christ; The Family and Social Efficiency; The Sabbath and the State; The World to Be; Post-war Conditions in the Near East; Woman's Place in Public Life; The Federation of Nations; The World Conscience; The Antidote for Bolshevism; The Moral Element in Public Education, etc.

In addition to addresses and discussions on these and numerous other topics of great importance and interest, several reports were listed, including the following: World Commission on the Family; World Commission on the Lord's Day; On Intemperance; On Capital and Labor; On Social Purity; On Education; and *World Commission on Mormonism*.

It was my privilege to attend several of the meetings; and I was much impressed by the able presentation of the principal subjects, and by the liberal provision made for discussion. I was present as the delegate from The Church of Jesus Christ of Latter-day Saints, and so registered on the first day of the Conference; furthermore, I held credentials as an official delegate from the State of Utah and from Salt Lake City, under appointment from the Acting Governor and the Mayor respectively. Other delegates similarly accredited from the State and the City were Major Wesley E. King, and President Geo. W. McCune of our Eastern States Mission. Major King

was also the representative of the Commercial Club and the Rotary Club of Salt Lake City.

As already indicated, liberality, toleration, and freedom of speech were generally characteristic of the proceedings; but to this commendable order of things there was one striking exception, which by contrast with all the rest of the program stands as midnight is to sunshine, as foul license is to wholesome liberty, or as pagan superstition to Christian truth.

This exceptional manifestation of the baser sort, which indeed must be classed as an exhibition of un-Christianlike conduct in extreme degree, occurred on Wednesday, Nov. 12, for which day a *Conference on Mormonism* was programmed. The preannounced topics included: Report of the World Commission of Mormonism; History and Tactics of Mormon Propaganda; The Mormon Menace; Mormonism and the Swiss; Defeating Mormon Proselyting. This special conference was held, as were all the greater assemblies, in the spacious and beautiful Syria Mosque. The estimated attendance was over two thousand during the forenoon and nearly double that number in the afternoon. The chairman in announcing the opening of the "Conference on Mormonism" made plain the fact that denunciation, not investigation, would be the key-note for the day; and the appointed speakers without exception followed this lead.

Many of the old and self-refuting charges against the "Mormon" Church were reiterated with some modern amplifications, and with variations more absurd, if possible, than the original and time-worn fiction. Thus, it was vehemently asserted:

That the Church, through its alleged nation-wide political power, will make the final and effective decision as to who shall be the next President of the United States.

That the Church controls the national Congress, both Senate and House.

That elections in the Western States are manipulated and controlled by the Church through the corrupt use of its "vast wealth" and through the compelling force of its mandates.

That the present sugar shortage is due to the power and cupidity of the Church, which was declared to hold control of both the beet and cane sugar business throughout the country.

That the Church has subsidized in great measure the press of the country.

That members of the Church are slaves in all things, material, spiritual, and particularly political, being compelled to obey the commands of their presiding officers.

That every Latter-day Saint who has entered one of the Temples has been put under oath of treasonable hostility against the government of the United States.

That the Church, directly, or through its secret agents, is bringing great numbers of women and girls from other states and from foreign

countries to Utah, and this for unlawful and immoral purposes; and that the greater part of its missionary activity is directed to this end.

That the Church indirectly pays the fares of these women and girls, thus setting at defiance the immigration laws of the nation.

These are but a few of the foolish and malicious falsehoods voiced at the Conference. A woman-speaker, who announced herself as a novelist from foreign shores, criticized our national government, and singled out the U. S. Attorney-General, for failing to crush "Mormonism." A weak little man who averred that he had come all the way from Liverpool to open American eyes to the awful dangers of "Mormonism," told of the consternation and abhorrence felt by some anti-"Mormon" organization in his town over the presence of Brigham H. Roberts in England as a chaplain in the U. S. Army; and this pitiable creature had the affrontery to declare that "they went to work at once and had the 'Mormon' chaplain packed off back to his own shores in short order." The fact that Chaplain B. H. Roberts served with the 145th Field Artillery in France, returned in due course with his regiment, and was released from the service only when the 145th was honorably mustered out, was of no importance to this ignorant purveyor of falsehood.

The speakers unwittingly paid tribute to the evangelizing work of the Church, by telling, though in mournful numbers, of the ever increasing success of our missionary service and of the effect of newspaper publication of articles dealing with "Mormon" doctrines. The vitality of the Church was proclaimed again and again as an amazing phenomenon; and the declaration was made, reiterated, and emphasized, that never has the Church been stronger and more active than today, nor has it ever had more promising prospects. Thus, some truths of significant import were given expression.

In compliance with the published rules requiring written application from anyone desiring to participate in discussion, I handed a note to the presiding officer respectfully requesting to be heard. The General Superintendent of the National Reform Association announced from the stage the receipt of my note, and set forth with scrupulous plainness that the Conference then in session was a *Christian* organization, and that *none but Christians* had the right to be heard therein, but that he would submit to the assembly the question as to whether the representative of the "Mormon" Church, which, he asseverated, was distinctly non-Christian, should be allowed the courtesy of the floor. Then arose loud cries of "No! No! We don't want to hear him! No 'Mormon' can speak here!" etc., etc.

Not all of those present were of the intolerant and bigoted class. Doubtless there were many of open mind and good heart.

One of these, whom I afterward found to be a Baptist minister, secured recognition and urged that I be given a respectful hearing, and closed his remarks with the trenchant criticism: "We are making a sorry exhibition of ourselves." This gentleman's recommendation was received with applause from the minority; but later the innuendo was thrown out from the stage that evidently there were many "Mormons" present. It was voted that I be allowed to speak for five minutes *as a courtesy*, but with no recognition of any right to be heard, since I, *not being a Christian*, had no such right. After a short but positive avowal of the falsity of the absurd statements made, I read the Governor's letter, which is given below. Hisses, hoots, and other expressions of derision, accompanied and followed the reading. This marked the close of the forenoon meeting.

At the beginning of the afternoon session a motion was offered and, after much noisy protest and comment, was passed, allowing me a second period of five minutes. I used the time in affirming my status as a Christian in the strictest sense, and in citing certain of the Articles of Faith in proof of the embodiment of Christianity in "Mormonism." Again came a torrent of hisses and scorn. As I passed along the aisle, men and women shrank away lest they be contaminated by propinquity to a "Mormon."

Later that afternoon Major Wesley E. King's request to speak was submitted to vote with discourteous comment. The Major was allowed ten minutes. He read the "Statement of Refutation" given below, which was signed by officials of both the Commercial and the Rotary clubs, by the Mayor, the Justices of the Supreme Court and others. Jeers, hisses and shouts of disapprobation greeted this presentation; and the disgraceful uproar became even more intense when Major King read the paper signed by several ministers of Salt Lake City churches; and he was insultingly questioned as to whether the signatures were genuine. He stood by his guns like the soldier he is, and the chairman stood alongside watch in hand. When the latter shouted, "Only a minute more", Major King thundered forth a genuine barrage of commendation and praise for Utah and her people, and acclaimed the virtue, integrity, industry, and general probity of the "Mormons." Then pandemonium reached its height. One man, livid with rage, shrieked: "If he thinks so much of the 'Mormons' why doesn't he join them?" And another, similarly possessed by the demon of anger, cried aloud: "That's what I want to know," and shook his clenched fist in the major's face.

The meeting was protracted, and one of the late features was my recall to the stage to answer certain questions. One was as

to whether I believed in and was teaching polygamy—to which I replied that any member of the Church who would even attempt to enter into plural marriage relations would be violating the law of the Church as well as the secular law, and would be amenable to punishment under each; but that personally I believe the plural marriage state of the ancient patriarchs was acceptable to the Lord, and I hold the same views with respect to plural marriages solemnized by the Holy Priesthood prior to the action of the Church forbidding all but monogamous marriage; furthermore, that I am not, neither is any other official of the Church, “teaching polygamy.” This was seized upon as occasion for an outburst of unprecedented rage and insult.

Another question, and this like the preceding was propounded by a woman, was as to whether at that very time I was not wearing upon my under-garments devices typical and commemorative of treasonable oaths taken and obligations entered into in the “Mormon” Temple. I replied with the affirmation that I had never taken a treasonable or even an unpatriotic oath or obligation of any kind whatsoever; that all such imputations respecting the Church of Jesus Christ of Latter-day Saints were grossly malicious, slanderous and false; that every ordinance of the Church was uplifting, and sanctifying; and that as to my wearing apparel I held to my right of individual choice. The female person above referred to then brazenly suggested that I be taken and stripped by a committee of men who should report their findings to the Conference.

When the meeting was closed—with a benediction—I was immediately surrounded by a crowd on the stage, and for nearly an hour was so held. Questions were literally fired at me, mostly by ministers, but my every attempt to reply was interrupted by insulting vituperation, and fists were thrust close to my face fully half a dozen times. One man, who had been referred to as a reverend doctor and who was attired in clerical garb, drew back in menacing attitude with fist ready to strike, because he claimed I was impertinent in not answering his question; and another gentleman of the cloth brandished both fists at once and gnashed his teeth like a maniac.

One of the speakers named on the program had sought prestige by having the words “*Former Mormon*” appear after his name. In the mob-like crush following the session, this man was particularly blatant; and I asked him to specify the branch, ward, or stake to which he had formerly belonged. Pressed for a reply he angrily admitted that he never had been a member of the Church of Jesus Christ of Latter-day Saints. This exposure maddened him, and he vented his rage with even greater fury than before. Throughout this post-meeting scene, a couple of

females who had climbed to elevated positions at the back of the stage kept up a boisterous outpouring of abuse and vilification, with shrieks, and other such and worse demonstrations.

Let it not be inferred, however, that the Third World's Christian Citizenship Conference is to be judged by these extravaganzas. It was only the "Conference on Mormonism" that thus disgraced itself; and amongst its attendants were many who plainly evinced their disapproval and disgust of the whole un-Christianlike orgie of rage, malice, and depravity.

The documents read at the Conference by Major King and myself follow in full:

Letter From the Acting Governor of Utah

State of Utah
Executive Office
Salt Lake City

Nov. 3, 1919.

My dear Dr. Talmage:—My attention has been directed to certain press reports calculated to cast odium upon a church which comprises a majority of the citizens of Utah. Having personal and official knowledge of facts to the contrary, I am issuing this general and specific denial of these unwarranted and scandalous assertions.

Among the erroneous and misleading statements is the allegation that as a result of missionary propaganda conducted by the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon Church", great numbers of women and girls have been brought to Utah from other states and foreign countries in recent years for immoral purposes—for polygamous wives, mistresses, and prostitutes.

Such assertions are wholly unfounded and false. The laws of Utah are strict and ample against the contracting of bigamous or polygamous marriages or pretended marriages, and against all forms of sexual vice; and no evil condition of this character could exist without my official cognizance, and none does exist.

Another erroneous statement circulated is to the effect that the "Mormon Church" exercises control over the political destinies of Utah and other states. Individual and party freedom in political activities is as real in Utah as in any section of our country, and our Mormon citizens are unsurpassed in loyalty to the government and institutions of the state and nation.

I deprecate these aspersions upon the honor, virtue, loyalty and social probity of Utah's citizenry as wholly false, calumnious and vicious.

Yours very truly,

(Sgd.) *Harden Bennion,*
Acting Governor.

The Great Seal of
The State of Utah
Dr. James E. Talmage,
304 First Ave.,
Salt Lake City, Utah.

Governor Simon Bamberger's Endorsement

(By Postal Telegraph Co.)

New York, N. Y., Nov. 10

Dr. Talmage, Fort Pitt Hotel, Pittsburgh, Pa.:

I fully indorse Acting Governor Bennion's letter to you of November third.

Governor Simon Bamberger.

A Statement of Refutation

Issued by the Board of Governors of the Commercial Club, Salt Lake City

The attention of the Salt Lake Commercial Club has been called to the appearance in newspapers in the United States, of a "syndicate article" bearing the date line of London, Eng., in some instances as "October 19", from the pen of one purporting to be George Selden, writer of the English metropolis, which is vicious, inconsistent and maliciously false in its accusations against the "Mormon" Church.

This article, sent broadcast through the United States, contains quotations credited to one Winifred Graham, to whom the article refers as novelist, some of which are as follows:

"What is Mormonism doing in England? It works secretly as in America and snaps its fingers at law in both countries. This very minute the Church elders have twelve hundred girls ready for shipment to Utah.

"The Mormon Church pays the fares and offers excellent wages, but once it gets women over it uses them as it pleases. The war gave the Mormon elders their greatest opportunity for proselyting. In the absence of the men folk and because of the deaths of thousands of soldiers, the women of the poorer classes fell easy victims. Secret meetings were held in homes that attracted the neighborhood without attracting suspicion.

"Every girl is baptized. They then become silent about polygamy, but they become either polygamous wives or slaves of the Mormon Church. Occasionally we hear of girls who are slaving on Mormon farms."

The Commercial Club of Salt Lake City, Utah, through its duly constituted Board of Governors, hereby desires that it be known that it has taken cognizance of and read these statements, which it brands as being vicious in intent and so obviously inconsistent as to be their own refutation, and they are scandalous, pernicious and false.

The Commercial Club, in line with its activities from the time of its organization, is critically persistent and thorough in its survey of conditions relating to the interests of our commonwealth and is fully qualified by its knowledge of facts to thus brand these sensational stories as unmitigated falsehoods.

The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, is working in harmony with other institutions in Utah, ecclesiastical and civic, for the maintenance of the highest attainable standard of morality, and has made an enviable record in this accomplishment, as also in patriotic and devoted service to the country's needs.

This Commercial Club disavows and condemns with disapprobation equally strong the circulated falsehoods of "Mormon" interference in State or National politics. The "Mormon" people exercise their political rights and preferences in common with their fellow-citizens who are not of their faith; and this Club unhesitatingly affirms that the stories alleging "Mormon" control of political parties in this State or elsewhere are but myths and fables, without even the merit of apparent consistency to excuse their periodical re-telling.

(Sgd.) *Lester D. Freed,*
President Commercial Club,

H. N. Byrne
H. M. Chamberlain
Joseph Decker
Lester D. Freed
R. C. Gemmell

C. B. Hawley
J. C. Howard
S. R. Inch
Jas. Ingebretsen
D. Carlos Kimball

A. N. McKay
C. W. Nibley
F. C. Schramm
M. H. Sowles
Charles Tyng
(Board of Governors)

Hereby we concur in the above statement of the Commercial Club of Salt Lake City:

John C. Cutler, Former Governor State of Utah
 W. S. McCornick, Pres. McCornick & Co., Bankers
 J. E. Frick, Justice Supreme Court of Utah
 A. J. Weber, Justice Supreme Court of Utah
 E. E. Corfman, C. J. Supreme Court of Utah
 Samuel R. Thurman, Justice of Supreme Court of Utah
 W. W. Armstrong, U. S. Food Administrator of Utah
 Salt Lake Rotary Club,
 By Lew H. Harding, Sec. Rotary Club,
 By James W. Collins, President Rotary Club

Statement by Salt Lake City Ministers

Salt Lake City, Utah.

November 8th, 1919.

To the Commercial Club of Salt Lake City, Utah.

Gentlemen:—Our attention having been called to certain statements now being widely circulated through American newspapers as coming from Winifred Graham, an English novelist, charging that the commonly called "Mormon Church" is still practicing polygamy and is bringing hundreds of young women and girls into the state of Utah, either to become polygamous wives or to be consigned to white slavery or to industrial slavery on farms said to be owned by the Mormon Church, we the undersigned ministers, having Churches in Salt Lake City, have this to say:

That having been pastors here for years and being fully conversant with existing conditions, we hereby state that while the Mormon Church is strongly a Missionary Church and engaged in proselytism among Christians in Europe, the United States and other countries, yet simple honesty compels us to give denial to such published statements as we are convinced are untrue.

Polygamy is under the ban of the law in Utah, and we believe that institution is dying here.

As to the statement that the Mormon Church is bringing young women and girls into Utah with the deliberate intent to put them into polygamy or into white or industrial slavery, we believe this charge to be without foundation.

The Evangelical Churches of Utah are as strongly opposed as ever to polygamy, but are convinced that it is here a passing practice.

Peter A. Simnkin, Phillips Congregational Church
 J. Sherman Wallace, Immanuel Baptist Church
 Chester A. Snyder, Pastor, Central Christian Church (Disciples)
 James H. Williams, First Methodist Episcopal Church
 Wm. W. Fleetwood, St. Mark's Episcopal Cathedral
 Geo. E. Davies, First Presbyterian Church.

The newspapers of Pittsburgh gave prominent place to reports of the "Conference on Mormonism", and in general were fair in recording the unfairness with which Major King and I were treated. One of the prominent dailies, the *Leader*, printed next day, November 13, an ably written editorial entitled, "The Intolerant Spirit," which had direct bearing on the Conference disgrace. It reads in part:

"The mob spirit is always abroad and always active. The man of opposing view refuses to listen, and worse still, refuses to allow any one of different views to express his opinions.

"The rule which is set against the private individual also operates against the speaker on a public platform. The man or woman who tries to present a view, or even make an explanatory or illuminating statement, is howled down. If persistence is maintained, violence is the next step, one which has been taken many times and no doubt will be repeated. All of which is neither fair, honest, democratic, nor American.

"The man who cannot listen to an argument which opposes his views either has a weak position or is a weak defender of it. No opinion that cannot stand discussion or criticism is worth holding. And it has been wisely said that the man who knows only half of any question is worse off than the man who knows nothing of it. He is not only one sided, but his partisanship soon turns him into an intolerant and a fanatic. In general it is true that nothing which cannot stand up under discussion and criticism is worth defending."

In the same issue, the *Leader* gave space to the following as the report of an interview with Major King:

Asserting that he was unable to present his case to the World's Christian Citizenship Conference when the subject of Mormonism was under consideration at Syria Mosque yesterday, Maj. Wesley E. King has asked the *Leader* to make a statement to the people of Pittsburgh in regard to his presence in the city.

Maj. King states that unfounded reports in circulation are harmful to Utah and Salt Lake City, and for that reason he was sent here by the Commercial Club, of Salt Lake City, to deny these rumors. He is not a Mormon.

Maj. King said:

"I came to Pittsburgh representing the non-Mormon people of Utah, the Commercial club, which is the one big civic body of the state, the Rotary club of 200 members and the business interests of the city in general. I hold no brief for the Mormon church, its doctrines and practices. We non-Mormons do not regard Mormonism as a menace to the welfare of the nation and we believe that the vile, vicious and untrue statements at the meeting in Syria Mosque Wednesday will do the Mormon church no harm, but may injure the State of Utah immeasurably.

"The questions discussed, the statements made, are properly for the consideration of the United States officials and of the people of the State of Utah. We know how to handle the matter out there and we are handling it splendidly. Polygamy is a passing issue and a passing fact and we do not believe that there is any ground for great concern regarding it.

"I have been in some rough and tumble assemblages, have had to look out for my head and my hide more than once, having been three times under arms in the service of my country on foreign soil, but I was never treated as shamefully or with as little fairness as at the Syria Mosque yesterday. To answer a discussion which had lasted a whole day, I was given 10 minutes, after a very unfair and prejudicial introduction, in which to read the statements sent me by six of the leading ministers of Salt Lake and the Salt Lake Commercial club and to answer the great list of falsehoods which an authoress from England, two professional reformers, and two well intentioned gentlemen from over seas had launched at the one-mind audience during the day. It took nine minutes to read the statements. The chairman stood at my side, watch in hand, and announced that I had 'One minute more!' Before that minute was up I was hissed down

because of my statement that of all the people I had ever met, the Mormons were as moral, as temperate, as honest and honorable in their dealings and as good neighbors as any.

"Following this I was cross examined by one of the reformers and accorded very rough treatment, such as physical jostling, jeering and sneering from the good pastors who occupied the platform."

It should be remembered that no Utah representative had been specifically invited to take part, by the program committee or others. The conference was theirs, not ours. We were in the enemy's camp, and that of our own volition. While this was a departure from the usual course, since Utah's people generally let foolish and fictitious stories pass unnoticed as being sure to disprove themselves eventually, the exceptional action in this instance was undoubtedly taken in wisdom; for the dastardly attempt to dignify calumnies on the State of Utah and the Church of Jesus Christ of Latter-day Saints by bringing them into the proceedings of a World's Conference—and a professedly Christian assembly at that—had to be challenged and rebuked.

And I doubt not that in the minds of the honorable, truth-loving, and virtuous souls who witnessed the scene, or who have read the news reports thereof, the nefarious design to spread falsehood and deceit was both challenged and rebuked.

Love's Gift

There is an ecstasy that mere
Existence never knows;
'Tis when the heart's awakening comes,—
Its gift, a deep, red rose.

There comes a pang—a smothered breath—
Changed is my rose, my rose;
Its leaves are dead, and bare its stem,—
No more the love-light glows.

How dreary, dreary is the world,
An icy north wind blows;
Ah me, no more to me sends Love
Its gift, a deep, red rose.

Lies winter's shroud upon the earth—
Each epoch hath its close—
The bride and death are robed in white,
Love's gift, a pure, white rose.

Lydia D. Alder

In Defense of the Latter-day Saints

[As a forerunner of the Pittsburgh, Pennsylvania, World's Christian Citizenship Conference, held in the early part of November, 1919, there were press notices sent out and printed in many papers in the United States containing false accusations against Utah and the Latter-day Saints written by an English novel writer, Winifred Graham, and dated London, October 21. The Commercial and Rotary Clubs, and other like organizations in Salt Lake City, demurred against the falsehoods and sent their protests to Senator Reed Smoot with a request that he call the attention of the Senate of the United States to them. This he did on November 10, and we take pleasure in printing his speech and the documents in full in the *Era*, from the *Congressional Record* of November 11; also the splendid defense of the Latter-day Saints, on the floor of the Senate Chamber by Senator Henry F. Ashurst, of Arizona, Senator Charles S. Thomas, of Colorado, and Senator Charles B. Henderson, of Nevada. It is doubtless the first unsolicited defense of the Latter-day Saints ever uttered in the Senate of the United States, and is well deserved. A host of people in the West are grateful to these gentlemen for the truths presented at the opportune time and place.—Editors.]

By Senator Smoot, of Utah

Mr Smoot. Mr. President, I am not going to occupy more than about 15 minutes of the time of the Senate.

For over 16 years I have paid no attention whatever to any of the false and malicious newspaper reports and statements made against the so-called "Mormon" Church. The only excuse that I have to offer for doing so at this time is that I have received a request from members of a number of the principal clubs of the State of Utah to call the attention of the Senate and of the country to certain false statements published in different newspapers throughout the United States.

First, I desire to call attention to an article that appeared in the *New York World* of October 22, under the date line of London, October 21. This same article, I will state, was published in many other newspapers throughout the United States. It is as follows:

Girls, Mormon Converts, Want to Leave England.—Fully 1,200 of them, Says Authoress, Have Asked Passports so They Can go to Utah.

London, October 21.

Winifred Graham, the well-known English authoress, who has done much in this country to expose Mormonism, told the *World* correspondent today that fully 1,200 English girls have recently been persuaded by Mormon propagandists here to go to Utah. "During the war," she said, "the Mormons made great headway in the United Kingdom. I hope the American authorities will prevent the departure of these girls for America. From reliable sources I learn that there are 1,200 of them anxious to sail im-

mediately. Only last week one was bound over in a London police court for falsification of a passport in her efforts to go to Utah."

Winifred Graham is the pen name of Mrs. Theodore Cory. She sails on the *Baltic* October 29 as the British delegate to the World Citizenship Congress in Pittsburgh, which begins November 9. She will speak on Mormonism. Her anti-Mormon work here, she says, has caused her to be shadowed and threatened by the Mormons. United States consuls are on the lookout for any Mormon converts. Owing to the strict passport regulations there is little chance that any of these English girls will be able to sail. Some of the girls to whom passport visas were refused recently were suspected of being Mormon converts.

Mr. President, I thought the time had arrived when the newspapers of the country would cease publishing such rot. How easy it is for any newspaper to send a representative to the Bureau of Immigration and find out just the number of immigrants entering the United States going to the State of Utah for any year in the past, and also to find out the professions and occupations of the immigrants, and the different classifications of each as provided by the department. If the newspaper doing so wants to publish the truth it would never publish such statements as I have just read.

I went to the department, upon my attention being called to the newspaper article and asked for a statement of the number of immigrants for Utah for the years of 1917, 1918, and 1919. The statistics taken from the annual report of the Commissioner General of Immigration show some interesting facts. I have taken the State of Utah and compared it with the State of Colorado and the following is the result:

Profession.	Utah.			Colorado.		
	1917	1918	1919	1917	1918	1919
Professional	6	8	(*)	33	19	(*)
Skilled laborers	96	49	(*)	98	43	(*)
Miscellaneous occupations	501	202	(*)	448	185	(*)
No occupation (including women and children)	362	254	(*)	398	326	(*)
Grand total of all immigrants.....	965	513	588	977	573	738
Total of immigrants from England..	118	48	(*)	136	56	(*)

*Figures not available.

The above table shows that the total number of immigrants with no occupation—including women and children—going to Utah was smaller on a percentage basis than the same class going to Colorado.

It also shows the percentage of English immigrants of the total which went to both states, the percentage being about the same.

Mr. President, the Commercial Club of Salt Lake City, the leading business club of the State of Utah, upon seeing this scurrilous article against the "Mormon" Church published throughout the United States, prepared and issued a statement, dated November 4, 1919, entitled "Refutation issued by the board of governors of the Commercial Club of Salt Lake City," which I desire to read, as follows:

(Here Senator Smoot read the refutation published in full in Dr. Talmage's article in this number of the *Era*, page 202.—*Editors.*)

Mr. President, I protest against the libelous press matter that has been published throughout the country, that the blatantly heralded announcement of the falsehoods an English writer of fiction has come here to tell. The Church has nothing to conceal. I want the people of the United States to know that as far as polygamy is concerned it is dead, and scandal-mongers in the future must find some other hobby to ride.

All I ask is that the "Mormon" Church and its adherents be judged by the fruit of the tree. No one can examine the record made by that people during the World War without coming to the conclusion that no more loyal people live on this earth. No call was made upon them without an immediate response, and not only for the amount asked for but for nearly double the amount in most every case. They not only furnished their quota of soldiers but in some of the calls 100 and 200 per cent more.

Mr. President, I would not have taken the time of the Senate to make this short statement if it had not been requested of me. I will say: The signers of the statement of refutation are at least three-fourths non-members of the "Mormon" Church, and they are the leading business men of the State. It seems to me that the people of this country ought now to understand the true situation; and if the *New York World* or the *New York American* desires to learn the truth about the "Mormon" people, I will gladly pay all expenses of a representative of either paper if it is desired to make an honest investigation.

I am a Senator of the United States. I represent all the people of Utah and not any church as such. I have never felt called upon to defend the "Mormon" Church against false attacks, because I felt that sooner or later the truth would be understood by all the people. I am not making this statement as a representative of the "Mormon" Church but as a United States Senator.

The "Mormon" Church has been foully misrepresented from many sources in the past. I confidently look forward to the day when the "Mormon" people will be known as they are and not as represented.

By Senator Ashurst, of Arizona

Mr. Ashurst. Mr. President, I am very glad that the Senator from Utah [Mr. Smoot] has spoken as he has. It was time for such a speech. A matchless maker of epigrams said that when "once a lie or a counterfeit statement gets into circulation it is well-nigh impossible to overtake it"; and therefore I believe the Senator has done a service to his country in exposing this infamous slander, which has been published broadcast against so many worthy people.

When I read the article, I felt offended because there are in Arizona a large number of "Mormon" people, or people who belong to the Church of Jesus Christ of Latter-day Saints; and I would be false to that principle of fair play for which I have always pretended that I stood if I failed at this time to say a word on the subject.

It may be true that I do not understand fully the theology of the Mormon Church; but, Mr. President, the first church I ever attended was a Mormon Church. When there was no other church within 100 miles of the lonely frontier cabin where my parents lived, we found solace and comfort in attending the Mormon Church situated 9 miles distant. Our nearest—in fact, our only neighbors for years were the Mormon people. Better neighbors no pioneer ever had. I am proud of the Mormon people. I am proud of the friendship that I have for them, and that I believe they have for me; and while, as I said before, I do not completely understand their theology, I am able to say here, in the Senate of the United States, that their church has elevated many intellects and purified many hearts in my State.

As pioneers in a new country, the Mormons are unrivaled. They are sober, industrious, frugal, honest. They are pre-eminently state builders; and today, if called upon to name a people who could most expeditiously transform a desert of swirling and heated sands into splendid fields and farms, I would unhesitatingly choose the Mormon people. In many places where once cacti lifted their thorny arms into the brazen and heated air, Mormon industry has reared temples, hospitals, homes, factories, and schools.

Moreover, I never saw a Mormon I. W. W.; but I have, at some county courthouses in my State, heard disgruntled, lazy, and indolent men who did not belong to the Mormon Church sit on the steps of the courthouse and curse the Government and curse the President, while Mormon citizens were going into the same county courthouse to pay taxes without complaint.

Mr. Owen. Mr. President—

Mr. Ashurst. I yield for a question.

Mr. Owen. I should like to ask the Senator if it is not a

tenet of the Mormons to teach and preach industry and thrift?

Mr. Ashurst. I am able to state that industry and thrift are amongst the foundation stones of the Mormon Church. Absolute and unquestioned obedience to law is a tenet of the Mormon Church. Respect for authority is one of the tenets of the Mormon Church. We need more of such people in these perilous times of the Republic; and again I would be false to every principle of justice and to every sentiment of gratitude if I failed to state at this time that when savage Indians galloped along by our pioneer homes, burning and murdering, plundering and scalping as they went, it was to the Mormon people that my defenseless but heroic parents went for refuge and defense.

So, Mr. President, I say the Senator from Utah has done well in "scotching" this falsehood, which has been given such wide circulation. I believe the American people are coming at last fully to understand the Mormon people. Their temples, schools, fields, homes, industry, frugality, their morality and their patriotism testify for them in more eloquent terms than the Senator or I could speak. Then, again, observe their Representatives in the House and in the Senate. Look at the high class of public servants they send here. I ask that the Mormons be judged as a people, judged as a religion, as the Senator says, by their fruits; and if they be judged by their fruits the verdict of the world will be in their favor.

It seems to me that the time should be welcomed in America when men shall not further be assailed because of their religion or lack of religion. Men ought not further to be assailed or discriminated against because of their particular view of how to follow the Master. America was built up, and one of the reasons why the migrations came from the old countries to these shores was that our ancestors desired to find a place to build free and strong states where such ignoble sentiments as bigotry could not survive.

Mr. President, I do not forget that this splendid domain of Arizona, one of the imperial states of this Union, came into being largely through the brave exploits of the Mormon people. When Gen. Stephen Kearny was beleaguered near San Diego during the Mexican War, and it seemed as if the Mexicans were going to capture and annihilate him and his entire command, it was the "Mormon" battalion that marched all the long way from Iowa into Tucson, Ariz., and occupied in Mexican territory a domain we now know as the Gadsden Purchase, which was purchased by our Government in 1854. When the commanding officer, Lieut. Col. St. George Cooke, entered the Mexican town of Tucson and raised the American flag, he issued a pronunciamiento, and I wish the German outragers had read that docu-

ment before they invaded Belgium. The lieutenant colonel entering the city of Tucson, nearly 1,500 miles from civilization, said in his manifesto to the people of Mexico:

We do not war upon civilians. We make war against men in uniform only. The property of individuals will be held sacred. All civil rights will be upheld. Those who obey the law and conform to order will be protected.

The command remained there some days to refresh itself and then marched on to the relief of Gen. Kearny, who, as I said, was beleaguered and surrounded near San Diego.

So, Mr. President, the Mormon people, as pioneers, as state builders, as statesmen, as people of industry and patriotism, in every department of life, compare well and favorably with the general mass of their fellow citizens. This much I feel I should have said; more than that I need not say.

By Senator Thomas, of Colorado

Mr. Thomas. Mr. President, I am not and never have been a communicant of any church, and if I live to be as old again as I am now, I would not change. In my youth I was greatly impressed with a remark of Gibbon, that "all religions are to the vulgar equally true, to the philosopher equally false, and to the statesman equally useful," and the experience of mature years has served to deepen the impression. I have never been able to reconcile the tenets and doctrines of all religious faiths with that spirit of persecution and fanaticism they develop toward each other, and which has so many times culminated in destructive and decimating wars. I believe in religious toleration, without any conditions whatever, except those required by the tenets of morality and of law and order. Hence I have remained aloof from identification with any faith.

Up to this time I have never found occasion to publicly defend the Mormon people, because it has not seemed necessary; but I can not allow the occasion to pass without paying tribute to their morality and usefulness, not only to their own communities, but as exemplars to the whole country in perilous times like these.

Mr. President, when respect for the law is the exception and not the rule, when the different forces of society are so antagonistic that the political structure is menaced with danger, it is refreshing to note that the adherents of this faith have at all times been the advocates and the exponents of peace, of justice, of law, and of order; and however just the criticisms aimed against former institutions, the fact remains, as established by more than half a century of practice, that the communities pro-

fessing the Mormon faith are among the best and highest exemplars of American citizenship.

During the war there was much disloyalty in America. Scarcely any commonwealth was entirely free from it. During the war resistance to the draft occasionally punctuated our dispatches, and the expression of toleration or friendliness to the enemy was one of the commonest of occurrences. But during that critical period upon no occasion which I can remember did the people of Utah, Mormon and Gentile, fail to whole-heartedly, loyally, and enthusiastically respond to every call made by the Government for soldiers or for money. Not in a single instance did this people falter. Their splendid youth were given freely to our armies, and the blood of their boys sanctifies the soil of every battle field in France.

Every loan drive was responded to, not by the quota, but far beyond it, and in everything that contributed to good citizenship, to patriotism, to loyalty, and to love of country, these people were ever conspicuous; and it is due to them, as one of the representatives from a neighboring state wherein many of these people are located, and are among our best citizens, that I should say so.

We have not many Mormons in the State of Colorado. Some years ago a settlement was established in what is known as the San Luis Valley. It has grown, it has flourished, it is prosperous. Its people are law-abiding, they are industrious, they are hard working, they pay their debts, they obey and support the authorities. Bolshevism, anarchism, and socialism are foreign to the atmosphere of that community. They can not take root in such a soil.

These people are today, therefore, one of the pillars of the social, economic, and political systems of the country, whose removal might imperil the entire structure of our social, economic, and political life. Their faith I am not concerned with; their character and their achievements are a credit to them and an incalculable benefit to the country.

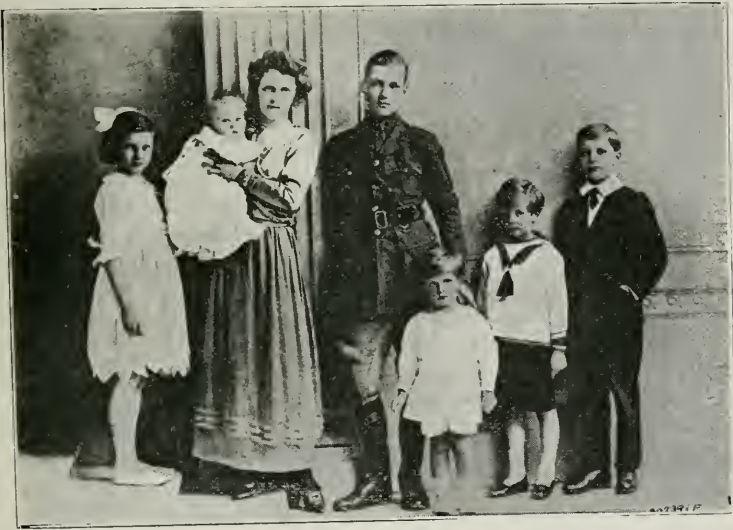
By Senator Henderson, of Nevada

Mr. Henderson. Mr. President, I wish to express my approval of and join in all that has been said by the senior Senator from Colorado [Mr. Thomas] relative to those of the Mormon faith. We have in eastern Nevada a number of Mormon settlements. I have visited a number of them. I wish to say that there are no better citizens in the country than those of that faith. In one community that I know of, established over 40 years ago, there has never been a jail. I believe that is true of the others. These people never have any use for jails. Where

they go, law and order prevail, and thrift and economy are taught and practiced.

Mr. President, the record of the Mormon people, throughout the war has been without a blemish. Their sons were amongst the first to enlist and their quota was quickly filled. They oversubscribed their proportion of Liberty bonds. Their patriotism has been of the highest order and without question.

There is much that can be said in their favor, Mr. President, but I shall not detain the Senate longer, as there are some Senators waiting to address the Senate on the proposed reservation to article 10. I am glad, however, of the opportunity to express my disapproval of the attack directed against the Mormons referred to by the Senator from Utah [Mr. Smoot].



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LADY ASTOR WON THE ELECTION TO PARLIAMENT

Lady Nancy Astor, wife of Viscount Waldorf Astor, of Hower Castle, with her family. Left to right: Miss Phyllis, John Jacob, Lady Astor, Robert Shaw, Michael David, William and Waldorf.

In the parliamentary campaign, Lady Astor has been showing England what her sex can do in politics. Although a conservative candidate, she demonstrated during the campaign that she is a friend of all classes. Lady Astor is her husband's successor as member of Parliament from Plymouth. She is one of the famous Laghorne beauties of Virginia. Her opponent made a claim during the election, that he should be elected because he had a larger family than Lady Astor. He has seven children. She replied, "If voting is to go by children, I have only six, but I haven't finished yet."



FORT DESERET

A relic of the old defense walls built in Utah in early days, as a shield against the Indians. The view is northwest, along the west wall from the inside.

Four Mud Walls and Safety

*By J. Cecil Alter, Meteorologist, United States Department of Agriculture
Weather Bureau*

Old Fort Deseret, a few minutes' walk beyond the farms to the south of the town of Deseret, in Millard county, is probably the most unique of all the remaining remnants of the walled inclosures or forts erected against the Indians in the early days by the "Mormon" pioneers. Built of raw mud and fresh straw, more than fifty-four years ago, the major portion of the walls are intact today, only the western two-thirds of the south wall and a fifty-foot section of the western wall having fallen. In these freshly broken parts the mud has separated in layers where the straw was most plentiful, and it shows as fresh and strong as when placed there by hands long since idle.

Early in the Black Hawk war, the settlers in nearly all the remote parts of the state were urged to protect themselves as groups against any uprising of the Indians that might occur; hence, in June, 1865, according to the records compiled by the Church historian, Amasa M. Lyman, of the Council of the Twelve, with Bishop Thomas Callister, of Fillmore, and a few other Church authorities, visited the remote settlement of

Deseret, then nearly seven years old, but still young and small, and counseled the settlers to erect a mud fort.

In the summer of 1858, when several men asked permission to settle the Pahvant, President Brigham Young consented only in case the party felt strong enough to defend themselves against the Indians; and while there was not always peaceful conditions among the Indians, the settlers had more trouble with their irrigation water than with the Indians, and thus had had no time to build forts. Moreover, rock was scarce and unhandy, and lumber had to come from Oak Creek, some twenty miles distant.

A committee was at once formed and operations begun. The ninety-eight men in the settlement were divided into two companies, one under Elder Wm. S. Hawley, and the other under Elder Isaac W. Pierce; Elder John W. Radford became superintendent of construction. The site was chosen against the west bank of the Sevier river (now a dry bed) where water was convenient, and the ground level with good adobe soil convenient at the surface. The walls were laid off in a square, oriented with the compass, about 550 feet on a side.

The rock foundation was a mark of superior judgment, as this held the adobe wall out of contact by capillarity with the ground soil and thus prevented its erosion many years ago. This foundation was about three feet wide; the wall tapered in its ten feet of height to one and one-half feet in diameter at the top, which has since shown some erosion, due to the weather and about eight inches of precipitation annually, and is now about nine feet in height and a foot in diameter at the top. The walls are still straight and level, with uniform top lines, evidences of great care in the original planning and construction, considering the times, and the facilities at hand.

A gate was built in the middle of each wall, for ready use, and a few port holes for guns, widened on the inside, were provided in the walls. Unique and well planned bastions were constructed at the northeast and the southwest corners of the inclosure, each affording an unobstructed view and rifle range of one-half the horizon. Three port holes in each bastion gave promise of warm times for any marauding Indians, but the only Indians that ever came near were those of more recent years who chose the abandoned structure as a convenient camping site overnight.

The ditches from which the mud was taken, around the outside of the fort, became moats across which not a little difficulty would have been met by an attacking party; moreover, the ditches gave good drainage for the fort and kept the interior dry. The straw, boards, rock, and labor contributed

amounted to \$3,706, the record shows, as the cost of the fort, which was completed in eighteen days, ready for a celebration on the 24th of July, 1865.



The Bastion at the southwest corner; the man is S. W. Western, one of the Pioneers of Deseret.

"Via Crucis"

I stood by his casket; the mystery of death
 Wreathed his broad brow like a diadem—
 He died for the Truth; his last anguished breath
 Was a witness to those who crushed him with scorn;
 Who spat their contumely; and crowned him with Thorn—
 As their fathers had crowned the meek crucified One!

But the martyr's soul burns with a high, holy flame,
 And the Cross can not daunt him whose lofty desire
 Is to serve his glorified Redeemer;
 And though the dark path leads to Calvary's hill,
 The glory of God doth shine 'round him still.

Maud Baggarley

A. D. 1920

Once again we greet the advent of a New Year. What will it bring? There is a correlation between the lives of individuals and the events of the race, as there is between the events of the Nations and Nature. The individual, the race, the nations, nature itself, each and all are subject to periods of calm development, of repose or of convulsive progress—change. That change may involve the swift destruction of that which is Old, or it may bring a sudden development of that which is to be the dominant New. We may anticipate, unless all signs fail, that this year, 1920, will be a period of time fraught with events of a vast importance to ourselves, the living, and to the coming, the yet unborn inheritors of the ultimate destinies of the human race.

It is but commonplace, it is but platitude, to reiterate the thought which is voiced on every hand. Hope, fear, consternation, surprise, dread, hope again, have swayed this hour in the hearts of the children of men. With the existant wild and deep unrest, the longing for truth, the mingled sweet and bitter in the cup of life, the new ideals, the determinations, the sword of progress and the torch of destruction, with heroism and injustice, well may the mind be troubled, great questions be asked in the souls of men!

May we not, this dawn of a new period of time, look into each other's eyes and say, "Be of Good Cheer"? It was ever thus. Out of the seeming chaos of wars, even from the Dark Ages, issued reigns of higher Law and Order. Can we not see a brighter light? Can we not learn that though the tempests and convulsions of events stir the soul of man it cannot be enslaved—that it will accomplish itself? Let Hope and High Purpose be our watchwords of A. D. 1920. Hail, then, with all thy possibilities, Fragment of Inscrutable Time!

Alfred Lambourne.

A Rebirth Through Sincere Desire*

By Elder Anthony W. Ivins, of the Council of the Twelve

This morning at 8:30 o'clock, a meeting was held in the upper room of the Bishop's building, on this block, by representatives of the Young Men's Mutual Improvement Associations of the Church. No program had been arranged; it was an informal meeting, and as it progressed I thought of this scripture, which I will read, from Joel:

THE SPIRIT OF TESTIMONY.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

The meeting was given to the congregation, and men were asked to give expression to their faith, and to make any suggestion they might feel like making regarding the important work in which this auxiliary association of the Church is engaged. They stood upon their feet, frequently two or three at the same time. There were men there from Canada, from Idaho, from northern Utah, men from Arizona and from Mexico. There were tall men and short men; some of them were light complexioned, some dark complexioned; some were older men, others quite young men. There was great diversity of character written in their faces and exemplified in their words, but there was this one thing which characterized the remarks made by every person who spoke. They all had the same testimony, it made no matter where they lived. They all bore witness to the divinity of this great latter-day work. They all bore witness to the fact that the Lord himself, our Father, who is in heaven, had made good this promise which I have read here from Joel, although none of them referred to it, that in the latter days he would pour out his Spirit upon the people, that the influence of the Holy Ghost would be among men again; and, not only men but women, would enjoy it.

It was a veritable time of refreshing to sit there and listen to the testimonies of these people. Men, some of them, who had gone away from the Church in their youth; they had been careless, indifferent, had gone off into mining camps; their lives had not been the lives that Latter-day Saints should lead, but when they had turned to the Lord and sought him in faith, he had never failed to respond to their petition. And now they had been born to newness of life, they knew the truth, they were enlisted in God's cause, and their lives devoted to his work.

*An address delivered in Barratt Hall, October 5, 1919, at an overflow meeting of the 90th semi-annual Conference of the Church.

It was a witness to me, my brethren and sisters, of the fulfilment of the words of the Redeemer himself.

You know that men sought Jesus. They desired to know the way by which they might attain to everlasting life. They offered money on occasions. But he told them that the gifts of God could not be purchased with money, and bore witness that except a man be born again he cannot see the kingdom of God. Nicodemus marveled at that. He did not understand what it meant. Then the Redeemer illustrated the thought by saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." How often in the Church we encounter people who lack faith! People addressed us at that meeting this morning who, I knew, because of their accent and peculiarity of speech, were not American born. I knew they had come from abroad. I knew the gospel had found them away over there in England, possibly in Ireland, possibly in Scotland, or in Wales, or in Scandinavia, or other of those old world countries. Their testimony was the very same as the testimony of boys whom I knew, and who were there this morning, whose grandfathers were in the Church, who were among those who first carried the gospel into the old world. There is no difference of nationality; there is no difference of sex. It doesn't matter where we live, doesn't matter, as I remarked, whether we are tall or short or blonde or brunette; if we go to the Lord he will make good the promise which he has made to the people of the world, that "He who seeketh me in faith shall find me, he who asketh in faith believing, I will answer; to him who knocketh, I will open;" and just as certain, my brethren and sisters, as the Lord has made good that promise, so is it certain that he who does not seek does not find, to him who does not knock it is not opened, and to him who has no desire to know the truth, truth is a sealed book.

A REBIRTH NECESSARY—A CONVERSION TO THE GOSPEL.

I have often thought, and I have thought of it recently more than at any other period in my life, that there is, it seems to me, among young men and women in the Church, a spirit of indifference. This is not general, but there are too many exceptions to the general rule. We find among these boys and girls a lack of faith, a lack of knowledge; among many of them apparently there is a sincere desire to know, and yet they appear to be in doubt; I wonder if we have not thought, we, fathers and mothers, that from the fact that our children were born in the Church, born under the covenant, and that we have, in the Church, auxiliary associations that are designed to teach faith,—whether we have not left our children entirely to the direction, or to a great extent to the direction, of these facts and organizations, and we have neglected to impress upon their minds that boys and girls born in the Church of goodly parents must be born again to know Christ and God, just as a

person who has been born in the world must. It isn't sufficient that our parents had faith. We cannot live and survive upon the faith of others. These boys and girls here, who are in this choir in attendance upon this school, good boys and girls, never can know the truths of the gospel to satisfy their souls unless they go to the Lord for it; and I promise them, as I promise all men and women, that the prayer of faith will bring response, comfort will come to our hearts and our souls, and that invisible but nevertheless potent power which bears witness of the truth will satisfy us so that we cannot be in doubt, and once we are thus converted to the truth, the whole work practically is accomplished. We are worried to know what means we may adopt to protect our children from the sins of the world, from the great wave of immorality that is sweeping over the country today as it has never swept over it before. We may study devices, we may discuss ways and means, but we will never find an effective way to combat it, except through conversion to the truth of the gospel, to get our hearts in communion with God our Father, to become possessors of his Spirit, for the Spirit of the Lord will protect us from the sins of the world. I do not believe that a boy or girl who has in sincerity prayed to God when he or she arose in the morning, or when he or she retired to bed at night, has ever transgressed the laws of the Lord upon that day. He will protect them. But when we forget him, we are left without that necessary guidance and protection. So I appeal to you to exercise faith. Parents, inspire in the hearts of your children a desire to establish closer relationship with the Lord.

CONVINCING TESTIMONY OF A CONVERSION.

This homely story may illustrate my thought as well as anything I could tell. When I was a boy, I had close friends, as all boys have, neighbors with whom I was chummy, and among them was a boy about my own age. We lived near together; we went to school together. This boy had two older brothers. His parents were devoted Latter-day Saints. The country at that time was wild and lawless along the frontier. Those older brothers became freighters; they loved horses and mules, and they delighted in putting together splendid teams, and drove those teams into Montana, and west into Nevada, and down to the coast in California, freighting back merchandise which in those days was needed for the use of the people. They became two of the most profane men I ever knew, indifferent to the faith of their fathers, and intemperate. One day the body of the elder of those two boys was brought into our town, and his funeral services were held there. He had been killed in a difficulty with another man. The other, the next older, brother drifted away, and I lost sight of him. But this boy, who was my chum, I grew up with, and pretty soon he obtained a team and he went off to Silver Reef to freight, and learned to swear, and he was

following the very road that his older brothers had followed. About that time I lost track of him. I went to Mexico. I came back after fifteen or twenty years, and had occasion to go up into Idaho to visit one of the stakes of the Church. I found this man there, presiding as bishop of one of the wards! I found one of his sons the bishop of another ward. I found another son president of the Mutual Improvement Association; and one or two of the boys had been on missions. He had a splendid home there, presided over in dignity by his good wife.

I looked at it all with wonder, and he smiled and said, "I know what you are thinking about."

I said, "Tell me how it all happened."

"Well," he said, "you know that I was going just the way my brothers went."

"Yes," I said, "that is what surprises me."

"My parents had always taught me a better way," he said; "they had urged me to read the scriptures, and finally I decided that I would read the Book of Mormon, and I did while I was freighting. I read it through, and when I came to certain words in the last chapter of Moroni, I was very deeply impressed with them." These are the words to which he referred:

And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

He said, "When I read those words, I thought I would put the Lord to the test, and I stopped my team, wrapped the lines around the brake, and got down from that high seat, on one of those old-fashioned California wagons that were common in early days, and I turned off from the road; and, you remember that piece of straight road," he said, "just below the twist?"

"Yes," I said, "I remember every rock there is on it, because I have freighted over it."

"Well, I went out there," he said, "under those high cliffs to the east of the road, went around behind some rocks where no one could see me, kneeled down there, and thought I would pray, and I couldn't say a word."

Have any of you boys and girls ever tried to pray for the first time and found it difficult to say a word? There is always someone

right there near you telling you you cannot pray, and it would not do any good if you did. That is one of the devices of the enemy of truth to prevent you from placing yourself in harmony with the Lord.

"But," he said, "by making a great effort I managed to appeal to the Lord, told him that I wanted to know the truth, and I want to tell you that those fellows on the day of Pentecost never received a stronger testimony than I did; I felt that I was surrounded by consuming fire, and I got up on my feet knowing just as well that the Lord lived, that Christ was the Redeemer of the world, that the gospel had been restored through the prophet Joseph Smith, and that the Book of Mormon is a divine record, as I knew that I was there; and I got on to my wagon, drove home, left the road and came up here, located on this quarter section of land, and you can see the rest."

PRAYER IS THE ROAD TO CONVERSION.

Shortly after that, I was back at my old home, and met another friend of mine, with whom I had been more familiar than with the other. He was an entirely different kind of boy. There was nothing wild nor rough in his character. His father and mother were very refined people. We grew up together. As we got older, our interests became identical. We traveled together, we rode the range together; we went out for days and sometimes weeks together, sleeping under the same blankets. All this time my faith was developing, I was reading the scriptures, I was praying to the Lord, and I was full of desire to convert this boy companion of mine; but for some reason I never could make any impression upon him.

So in after years, when I went back there and found him, his hair whiter than mine, I talked with him. I called him by name. I said, "We are getting old, we ought to be doing something, we ought to be thinking of the future." He had never married. A more industrious man I never knew. I never heard him speak an improper word. But he had never married. I said, "For my sake, if not for your own, I want to urge that you study the word of the Lord; read the Book of Mormon."

"Why," he said, "I have just finished reading it, and the Doctrine and Covenants, too."

I said, "What did you find in them?"

"Why, I found lots of good things, and nothing that was bad."

"Did it impress you particularly, did it change your religious view, did it add to your faith?"

"No, not specially."

I said, "Did you ask the Lord to help you, as you read those books, to make you understand them, comprehend their meaning and their importance to you?"

He looked up at me and said, "Toney, I never prayed a word in my life."

I knew then why he lacked faith; I knew then why testimony of the truth never came to him, and I knew that it mattered not how long he lived, unless he went to the Lord, pleading with him for grace to understand, that he never would comprehend His word and will as he might otherwise have done.

Now that is the secret of it, my brethren and sisters. That is what I want to say to these boys and girls here. If you are in trouble, go to the Lord; if you are tempted, go to him; if you have, in an unguarded moment, done that which is wrong, go to the Lord. He will forgive and pardon transgression and sin, no matter though it may have been grave. No persons are so far lost, except they may have committed the unpardonable sin, and that would be exceedingly rare, that God's arms are not stretched out to them for their redemption. Our transgressions will be blotted out from the book of his remembrance, our sins will be washed white as wool, through faith in him, and our hearts will be filled with joy, and confidence in ourselves, in each other, and in our Father, through the exercise of faith.

LET US DO OUR PART IN HUMILITY AND FAITH.

Now may the Lord bless us all, my brethren and sisters, and help us at this time, when his help is so greatly needed, needed as it never before has been needed in the history of the Church and in the history of the world, for we have never before been confronted by such problems, never before has the world, has civilization, been in greater danger, never before has so much depended upon you and upon me for the redemption of the world and the maintenance of the doctrines of the gospel in it. May the Lord help us to do our part, each of us, in humility before him, I humbly pray. Amen.

A Year From Now

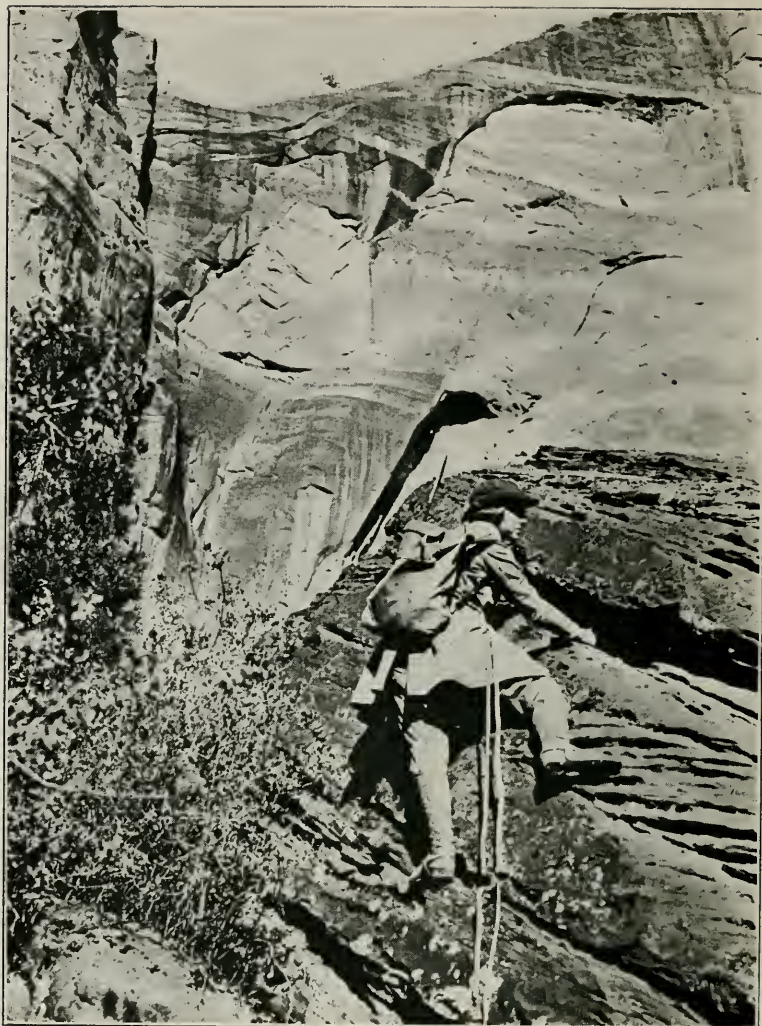
Seek not to see ahead too far,
Or you will fail.
The things gone by, and those that are,
Were they not hidden 'neath a veil?

A year may bring us either pain
Or happiness.
To tell which now would be in vain;
Presaging time is idleness.

Pray only that your eye may be
Made clear and strong
Enough not to pierce through, but see
The drama slowly move along.

Clifton, Idaho

O. E. Howell



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SCENE IN ZION CANYON, UTAH

Which is created into a National Park by act of Congress. Robert Sterling Yard, Washington, D. C., Executive Secretary of the National Park Association, recently made an inspection trip into this scenic attraction. Mr. Yard, who is considered the country's leading expert on American scenery, declares that the new park is second to none in the United States. Our picture shows his daughter, Margaret, in an attempt to scale a three-thousand foot wall of Zion Canyon. Her daring attempt was unsuccessful, but the sheer, red cliff is only one of the many unconquered walls of the Utah wonderland, which will be America's new National Park. The act establishing Zion National Park passed the House October 6, 1919.

Mary Jones' Key to Happiness

By Beulah Storrs Lewis

The hands upon the clock of time were spinning around hourly to that season of the year looked forward to by each boy and girl as the season of joy.

The Prompter—Father Time—was about to usher upon the stage, dressed with holly and good cheer, the child's Prince Charming, St. Nicholas. In the child world the bells were ringing merrily; the fairies were dancing upon the white blanket of diamonds covering the earth; the doors of the great world of make-believe were thrown wide open, disclosing their wonders and distributing their gifts to the eager hoard of baby-land.

That one child should be denied this gift of the gods seemed impossible, or abstract, to the mind of Mary Jones, whom fate had endowed with all of the comforts of wealth and every gift money could buy.

Sixteen years ago the angel of birth had brought her to this large, imposing house, set high upon the bank of the river, with its front of gray stone and its massive pillars supporting a veranda which looked as if it might be trying to make every other veranda in the neighborhood bow its homage to its colossal grandeur.

That was not the true spirit of the veranda any more than was the black velvet dress, trimmed with old Venetian lace and caught at the throat by a diamond pin—the prototype of the spirit and heart of Mary Jones.

This huge veranda had become a loving friend to Mary Jones. Here she came to cry out her loneliness, with her burning brow against the cool stone of the large pillars, or sitting, head in hands, upon the huge steps which led down into her land of wonder—the street where people ran in never-ending streams on their way to what or to where?

She had ventured out once alone, but her great fear of the street and its strange people, never glancing to right or left, had only accentuated her loneliness and she had fled back to the company of the veranda to continue her ponderings of the great street and what it all meant.

Though this season of the year kept her from her visits to the steps, she would spend lonely hours gazing from her

window upon the great street below, secretly longing to join the people in their journey toward the land of action, of which she was merely a spectator.

On the morrow was Christmas day. Still no joy of receiving flushed her face with happiness, for what gift could please her or cause her heart to leap with rapture? She possessed everything—yes, everything.

It seemed to her that today the people of the endless stream beckoned to her to come away with them and learn the answer to the great riddle of life. Her heart responded to their kindly beckoning, and, making sure she was not watched, she stepped out upon the veranda, stopped for a second to whisper her determination to the friendly pillars, then hurried down the many steps to her street of wonder—and was lost among the crowds.

To her it seemed they carried her on for many days, and at last they pushed her aside into a very narrow, dirty, ill-smelling street, lined upon every side with houses. Or could they be houses? At any rate, part of the endless stream broke away from the others and made their way through the openings of these structures.

Impelled by a desire to know why they entered those shabby, dirty openings, she stepped back of a girl, whom she judged to be about her own age, and followed her through one of these doors, up a broken-down stairway—which caused her to hold her breath for fear it might fall—then down a long, narrow, dark hallway until they reached another of those openings hung with a remnant of carpet.

She drew back! Dared she follow? Then, taking her fear by the throat, she strangled it, and with a shaking hand drew aside the carpet and entered.

In all the ages to come, Mary Jones will carry the picture which greeted her entrance into that room. Words would fail her did she try to draw for you that picture and the impressions it left upon her memory. And so she will merely tell you the story, introducing the guests who graced its shabby, cold aperture, and show what they possessed which all her wealth had failed to bring with its metallic sound. The harsh, cold sound of the metal had frightened this silent guest of that strange household away, leaving her, Mary Jones—the possessor of all—alone with her playmate, "Gold," who worked frantically to amuse and please her, trying in his hard, cold way to fill the longing vacancy which he knew to be part of her and which would some day break away from his tinsel court of sham, jump the laws of convention, and find the real court of life, and in it play her part. Not the part of the glittering

stage parasite, dressed in his tinsel—the fool of the foolish—the jester of the wise; but a real human being, endowed with all the passions, and heir to all the experiences of life—an actor in God's court of men.

For hours she seemed glued to the spot, her brief sixteen years passing before her on parade with all their pomp and glory. Then a voice brought her back to her daring entrance and the realization that she was an unbidden guest. She started forward, her lips forming an apology, but to her astonishment the people in the room seemed unaware of her presence, as they did that of the "central figure," who had so held her attention with his majestic air and who had so dazzled her eyes with the great light which seemed to radiate his face as he smiled, at the same time placing her a chair as though he were expecting her.

Who was he, and why was she drawn to him? Why did she not leave? Why had she accepted the chair he placed for her?

Moments passed before she could take her eyes from the face of this kingly personage, and when she did, she saw that which caused her to sit forward upon her chair in an attitude of awe and excitement. Could that be herself she was watching? Surely it looked like her—and the mother. How like her mother she was, except the lines were softer about the mouth; the voice had lost its sharp sound and she was clasping her in her arms.

What did it mean? Surely, she could not be dreaming. Still she watched, unable to take her eyes from the scene.

How happy she seemed as that other Mary. And with what joy she was dressing a Christmas tree, preparing for the morrow; her face aglow with happiness and her voice ringing with delight as each cheap gift was held up for the mother to see.

"Mary, dear, how did you manage? Why, you haven't been able to save a penny, with my illness and household expenses."

"Now don't you spoil that pretty face, mumsy dear, by one moment of worry. A piece of good luck jumped into my yard today, and, by being quick and a good runner, I caught him for your Christmas. You will find him in your stocking tomorrow. Now don't ask questions, but run in to Mrs. Smith's and tell her she and Bobby are to be my guests tomorrow. And, mother, tell her of the Christmas tree. Tell her she can tell Bobby that Santa will call tonight—he received his letter. Oh! isn't it glorious, mother, and good to be alive?"

So interested had she become in this scene, acted as it seemed by another Mary Jones bearing the semblance to her

very self, that she had forgotten, for the moment, the silent stranger with his kingly bearing and magnetic smile. The old loneliness was creeping over her. She must go and find her way back home. It must be days since she left, and what excuse would she give for her absence.

At this moment the stranger appeared before her, offering her package wrapped in strange wrappings, carrying an odor of ages and bearing the stamp of the Orient.

"Take it, O child, weary with your burde nof gold—it holds the key to the door of life through which you would pass. With this key you can unlock the wonders of the endless stream, read their secrets and play your part."

Then with a smile which brought joy to her being, and a flush of happiness to her cheeks, she knew she had been given that secret which money could not buy, nor kings demand—the gifts of the King of kings—the happiness which comes to those who serve their fellow men.

Eagerly she clasped the package to her heart, for she had found herself and received her part in the drama of life, and as she left that room of dreams, it seemed she heard that stranger say:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Thus did Mary Jones meet the great Christmas spirit and learn the purpose of the endless stream.

What is Good?

"What is the real good?"
I ask in musing mood.

Order, said the law court;
Knowledge, said the school;
Truth, said the wise man;
Pleasure, said the fool;
Love, said a maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier,
Equity, the seer.

Spake my heart full sadly,
"The answer is not here."

Then, within my bosom,
Softly this I heard:
"Each heart holds the secret;
Kindness is the word."

—John Boyle O'Reilly.

The Undiscovered Country

A Dissertation on Spiritual Themes

By Orson F. Whitney, of the Council of the Twelve

II.—Do the Dead Return?

Hamlet and the Ghost

I had always thought it strange that a great Christian poet like Shakespeare, after portraying, as he does in "Hamlet," an interview between the Prince of Denmark and his father's Ghost, should refer to the Spirit World as "that undiscovered country from whose bourne no traveler returns." Had not the Ghost returned from that very "country" for the special purpose of this interview?

But while deeming it contradictory, my admiration and reverence for the Immortal Bard induced me to minimize and even excuse the apparent inconsistency. In his behalf I argued that it was Hamlet, not Shakespeare, who interviewed the Ghost at Castle Elsinore; that it was the Prince and not the Poet who soliloquized relative to the non-returning "traveler." I took the ground that the play of "Hamlet," unlike Dickens' story of "David Copperfield," is not the autobiography of its author, and that Shakespeare should not be held responsible for the idiosyncrasies of "The Melancholy Dane;" he being mad, and mad people having the right to say what they please, no matter how much they contradict themselves or speak and act inconsistently.

A Better Defense

But all the while there was a better defense for both Shakespeare and Hamlet—if a certain scholarly hypothesis be well founded, the supporters of which would have us believe that the famed soliloquy, "To be or not to be," wherein the allusion to the spirit "traveler" occurs, originally had place nearer the beginning of the play, and before Hamlet had seen the Ghost. Not Shakespeare, therefore, nor Hamlet, but some one who tampered with the mighty poet's masterpiece after his death, is to be held responsible for the inconsistency in question. Such is the suggestion put forth by literary savants whose opinions we of the laity are in duty bound to respect. Allowing it to be true, Shakespeare and the Bible are thus reconciled, and Hamlet is no

longer in the attitude of disputing the sacred account of the risen Savior's personal appearing to his disciples after his return from the Spirit World. (Luke 24:36-39.)

Belasco and "Peter Grimm"

That the creator of Hamlet and Macbeth believed in spirits, and made plentiful use of them as part of his "celestial machinery," is evident from the works of the master dramatist; and that his talented disciple, David Belasco, likewise favors such usage, is plainly shown in that intensely interesting book and play, *The Return of Peter Grimm*. Let me briefly review the story.

Peter Grimm, an honest, elderly Dutch-American, carrying on the business of florist at Grimm Manor, a suburb of New York City, has a friend and family physician in Alexander McPherson, who, I need not say, is a Scotchman. He is also a spiritualist, deeply interested in the laws of psychic phenomena, and exceedingly tenacious of his occult views.

Grimm is bluntly skeptical upon the subject, and he and his Scotch friend have many a warm debate thereon. Finally McPherson proposes a compact to this effect: Whichever one of the twain passes away first, his spirit will return, if possible, and communicate with the other, making known the secrets of the after life. Grimm laughs at the idea, even ridicules it, but at last consents, and with a flash of humor suggestive of his name, says: "If I find I am wrong, when I come back I will apologize."

A little later the florist dies suddenly of heart failure. He passes into the Spirit World, and there obtains leave to "revisit the glimpses of the moon," as Hamlet puts it; in other words, to return to Grimm Manor and rectify a mistake made by him while in the flesh—a mistake affecting the happiness of his adopted daughter Kathrien, who, yielding to his insistence, has given up the man she loved, and has agreed to marry Grimm's nephew, Frederic. This young man is a villain, whose unworthiness his uncle discovers after his arrival in "that undiscovered country, from whose bourne" he now proposes to "return" and prevent the marriage previously planned.

The wrong is to be righted by the delivery of a message. But how "get the message across?" That is the problem of the play. "Not every one can receive a communication from the Spirit World." So McPherson had said in one of his conversations with Grimm, adding that "the receiver must be a sensitive, a medium."

Strange to say, the old Scotch physician is of no help whatever in the predicament now facing his departed friend. He

knows all about spirits—is saturated with the lore of the subject; but he is not a “sensitive,” and cannot therefore “receive.”

The spirit of Grimm, re-entering his old home, makes strenuous efforts to be seen or heard by some member of the household; but all in vain. None of his family, none of his friends, can behold him or hear his pathetic pleadings. Yes—there is one who can; a little invalid boy, Frederick’s illegitimate child, who is wasting away with a fever. The veil is thin between him and the Spirit Land, to which he will accompany Peter Grimm, after the latter’s earthly errand is accomplished. This little lad is a “sensitive.” He sees the spirit, receives the message, and the threatened misalliance is averted, Kathrien and her worthy lover being happily reunited.

Fiction and Fact

Such is the story of Peter Grimm and his return from the Spirit World. It is pure fiction, of course; but fiction often supports fact, and is even less strange—so a well-worn proverb affirms. Nevertheless, as will be seen from what follows, I am not in absolute harmony with Belasco’s ingenious presentation of the spiritualistic theme. My views upon the subject are not based upon the theories of men; they are founded upon the revelations of God.

Spirits in Prison

That there is a Spirit World, and that its inhabitants, or some of them, return at times and communicate with mortals, I am perfectly well assured; and this assurance is confirmed by the teachings of divinely inspired men, both ancient and modern. But I am not convinced that any and every spirit is at liberty to return, no matter how many “compacts” like the one described in the Belasco story may have been entered into beforehand. According to God’s word, some spirits are “in prison”—those who were wicked in mortal life—a class similar to the one mentioned in the First Epistle of Peter. (3:18-20.) Of what avail would a compact be in their case, unless their jailor or some higher power were party to it? Evidently the spirits that communicate with mortals are not of that class, unless it be in exceptional cases, where a leave of absence has been granted for some special reason.

A House of Order

God’s house is a house of order, and the Spirit World is a room in that house. This being the case, it is only reasonable to conclude that before anything important or unusual can take place there, the Master of the Mansion must first give consent.

Otherwise confusion would prevail, and the divine purpose for which the veil was dropped between the two worlds might be thwarted.

Unembodied and Disembodied Spirits

Spirits are of two kinds—the unembodied and the disembodied; that is to say, those who have not tabernacled in the flesh, and those who, after taking bodies on earth, have passed out of them into the Spirit World. But whether it be of the one class or of the other, permission from the Father of Spirits would have to be obtained before one of his children, either an unembodied or a disembodied spirit, could make itself manifest to mortals. The Book of Job is virtually based upon a similar principle. Satan, with all his power and all his agency, could do nothing against Job, until God had given him leave to afflict that righteous man for the purpose of testing his integrity.

The Question of Receptivity

Moreover, as Belasco aims to show, not every mortal is qualified to receive a message from “the other side.” One must be fittingly endowed, appropriately gifted, in order to get a communication of that character. Earthly ties of kinship do not necessarily govern in these cases. Other and higher relationships are involved. There must be a capacity as well as a desire to receive. All God’s children are gifted, but not all alike, nor in the same degree. (I. Cor. 12:4-11.) Because men like Moses and Joseph Smith could see God, is no sign that any man can see him. They were “choice seers,” and as such were different from ordinary men. All human beings can obtain blessings from Heaven, but not always in the same way. There are diversities of gifts and various degrees of receptivity. Wireless telegraphy furnishes a hint in this connection. Unless there be a receiving station, with an apparatus properly attuned, a message launched upon the ether would find, like Noah’s dove, “no rest for the sole of her foot.”

Future Occupations

In one of the supposed conversations between Peter Grimm and Doctor McPherson, the subject of future occupations is discussed. The “compact” having been entered into, the Doctor says: “I would like you to find out, if you can, what we do in the other world. I would like to know if I have got to go on being a bone-setter throughout all eternity.” Grimm’s reply is characteristic: “Well, you would stand a better chance for success, having practiced it all your life here, than a novice who simply took it up there, wouldn’t you?”

The florist’s argument is logical, but like the question that

called it forth, somewhat misapplied. "A spirit hath not flesh and bones." (Luke 24:39.) Bone-setting, therefore, does not belong to the Spirit World. Nevertheless, there must be occupations in the future life, of which those in the present life may be regarded as typical, or in the nature of a preparation, leading up to loftier employments. If a follower of Joseph Smith were asked: "How do you expect to spend eternity?" he would not agree with that clergyman who said, in answer to the same question: "I expect to spend the first million years gazing upon the face of the Savior." The Latter-day Saint would be very apt to reply: I expect to do hereafter what I have learned to do here, but with more perfect means and in higher and better ways. He would agree with Dr. Watts:

Then shall I see and hear and know
All I desired and wished below,
And every power find sweet employ
In that eternal world of joy.

Evil Spirits at Large

A very important question now arises: How may good or bad spirits be known? For every spirit is not good, nor is every spiritual manifestation genuine. There are frauds and counterfeits innumerable. And even if real spirits and actual manifestations be alone considered, we must still be on our guard against deception. There are many evil spirits in this world—spirits that have never had bodies. They are here by permission or toleration from the Most High, against whom they rebelled in the Councils of Eternity, when the Savior was chosen to redeem mankind. Satan and his legions—those who followed him when he fought against God and was cast out of Heaven—these are all wicked spirits, and they wander up and down the world endeavoring to lead mortals astray. Wherever possible, they take possession of the bodies of men and even of the lower animals. (Acts 19:13-16; Mark 5:12, 13.) Hence the power given to God's servants to "cast out devils." (Ib. 16:17; *Joseph Smith's Teachings*, p. 166.) Against these fallen spirits and those whom they have beguiled, we must continually be on the defensive, lest they ensnare our souls. The temptations they present are doubtless an important factor in man's probation; for by resisting temptation, the soul is developed and made stronger; and this is probably one reason why the pernicious activity of such spirits is tolerated. Punished in part by being denied bodies, the full penalty for their misdeeds—the second death—is yet to be visited upon them.

Spiritualism a Reality

Spiritualism is not altogether what some people imagine.

Despite the frauds connected with it, it is a reality, and was recognized as such long before Sir Oliver Lodge and Sir A. Conan Doyle proclaimed their conversion thereto, thus lending to it the prestige of their illustrious names. But all realities are not righteous. Because there is a Devil—an actual demon and his dupes, is no reason why we should associate with them, confide in them, or accept their evil communications.

How Shall We Know?

There are bad spirits as well as good, and the vital question is: How can we know the difference between them? Let us at this stage consult an expert—for there are such—one who came in contact with spiritual forces to a marvelous extent, not only receiving messages from other worlds, but also interviewing the messengers. Joseph Smith, God's Prophet, knew the difference between good and evil communicants of this kind, and here is his testimony concerning them:

Expert Testimony

"When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you.

"If he be an angel, he will do so, and you will feel his hand." [An angel is a resurrected being, with a body as tangible as man's.]

"If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear.

"Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

"If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything [he also being without a body]. You may therefore detect him." (D. and C. 129:4-8.)

In another place the Prophet says: "Wicked spirits have their bounds, limits and laws, by which they are governed: and it is very evident that they possess a power that none but those who have the Priesthood can control." (*Teachings*, p. 173.) To his declaration that "a man is saved no faster than he gets knowledge," the Prophet adds that if men do not get knowledge (including the knowledge of how to control evil spirits), the latter will have more power than the former, and thus be able to dominate them. This is precisely the condition of "the spirits in prison." They are dominated by a power which they cannot control. They are in Hell, and Satan sways the scepter over his own dominion.

Seek Knowledge Aright

To those in quest of spiritual light—this word of counsel: Seek it only in God's appointed way. Follow the advice of the Apostle James and the example of Joseph the Prophet. (James 1:5; *Hist. Church* 1:4-5.) Never go upon the Devil's ground. Keep away from all deceptive influences. One may believe in hypnotism, without being a hypnotist, without surrendering one's will to the will of the person exercising that power—a very dangerous power when wielded by an unprincipled possessor. In like manner, one may believe Spiritualism real, without becoming a spiritualist, without attending "seances," without consulting "mediums," without putting trust in planchettes, ouija boards, automatic pencils, false impersonations, etc., or in any way encouraging the advances of designing spirits, who thus gain an ascendancy over their victims, leading them into mazes of delusion, and often into depths of despair. Go not after them; and if they come to you, put them to the test: "Try the spirits whether they are of God," and can prove their verity. (I. John 4:1.) "To the law and to the testimony, if they speak not according to this word"—if they conform not to the standards that God has set up, "it is because there is no light in them." (Isaiah 8:20.)

The Great Return

Yes, the "dead," or the departed, do return; for they are no more dead than we are. Nay, not so much. The Savior's reappearance after death to his amazed and incredulous disciples, what was that but a return—a real return from the Realm of the Departed?—where, in the interim between his crucifixion and resurrection, the Son of God "preached to the spirits in prison," as testified by his chief Apostle. Moreover, the ascended Lord promised another return, or his angel promised it for him—to the "men of Galilee" who stood "gazing up into heaven" when "a cloud" had "received him out of their sight." (Acts 1:9-11.) That glorious Return is nigh. All the signs so indicate. May the kingly Traveler from Heaven to Earth meet a royal welcome when he appears!

Good Ethics

"If you can stand what I say to you," said Dr. George H. Brimhall, President of the Brigham Young University, to his students when they had assembled to celebrate his sixty-seventh anniversary on December 9, 1919, "you do not need to be concerned about what I shall say of you."

Mormon Battalion and its Monument

By Edward H. Anderson

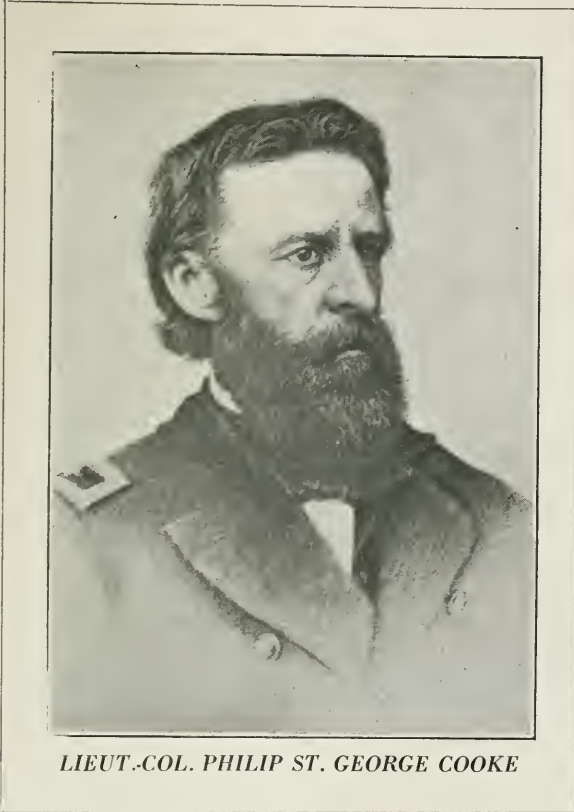
Seventy-three years ago, on January 30, 1920, the Mormon battalion reached the end of their 2,000-mile infantry march from Fort Leavenworth to San Diego. They were shortly after made acquainted with the famous orders No. 1, issued by Lieut.-Colonel Cooke, commander of the expedition. Lieutenant-Colonel Cooke's well known compliments to the battalion, on their limitless courage, remarkable fortitude, and the spirit of sacrifice, which distinguished both officers and men of that remarkable company, are well known. Theirs was an achievement unparalleled in the history of the world.

This remarkable historic document is reprinted herewith in full, with a picture of Lieutenant-Colonel Cooke. The seventy-third anniversary will witness the close of a campaign throughout the state of Utah and the west for the raising of one-hundred thousand dollars by the people, to be added to the one-hundred thousand dollars appropriated by the Legislature of the state of Utah, for the erection of an artistic and elaborate monument, drawings of which are herewith presented in the *Era*, to be placed at the southeast corner ground of the Capitol building, on the beautiful eminence above Salt Lake City, in commemoration of the Battalion and their marvelous march across the desert to San Diego, seventy-three years ago.

Worthiness of the Cause

That the march and achievement of the western pioneer organization known as the Mormon Battalion, are worthy of commemoration in enduring monument, must be clear to all who are familiar with the facts. This thought was recognized for many years, before action was taken to make it a material fact. The idea of a memorial of some kind, in honor of this remarkable body of pioneer soldiers, has been kept alive in the minds of the people and emphasized by an organization of women known as the Daughters of the Mormon Battalion, composed of direct women descendants of the men of the Battalion. The thought has now taken on a wider scope, until the people of Utah and the surrounding states, have awakened to the duty of such recognition, not only as an idea, but as an act to be expressed in the erection of a substantial memorial to commemorate this unique body and their achievements in the history of the West.

The campaign for funds will close on the 30th day of January, the date of the arrival of the Battalion at San Diego. The document is dated: *Headquarters Mormon Battalion, Mission of San Diego, January 30, 1847.*



LIEUT.-COL. PHILIP ST. GEORGE COOKE

(Orders No. 1):

The Lieutenant-Colonel commanding congratulates the Battalion on their safe arrival on the shore of the Pacific ocean, and the conclusion of their march of over 2,000 miles.

History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug

deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless table lands where water was not found for several marches. With crowbar and pick and ax in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have guarded without loss. The garrison of four presidios of Sonora concentrated within the walls of Tucson gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half naked and half fed and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign and meet, as we supposed, the approach of an enemy; and this, too, without even salt to season your subsistence of fresh meat.

Lieuts. A. J. Smith and George Stoneman, of the First Dragoons, have shared and given valuable aid in all these labors.

Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone. Soon you will turn your attention to the drill, to system and order, to forms also, which are all necessary to the soldier.—By order *Lieut.-Col. P. St. George Cooke*.

The First Step

The first step was taken in 1915 when Governor William Spry, in a message to the Legislature, recommended the building of a monument to the Mormon Battalion. His message was accompanied by an historical petition from the Daughters of the Mormon Battalion reading in part, as follows:

Ladies and Gentlemen: It has been the custom in all ages and among all people for those who enjoy the advantages of a higher civilization to memorialize the achievements of those who, by heroic sacrifice, blazed the trails and laid the foundation of that civilization. Utah is unique among her sister states of the west, in that she has numbered among her citizens the members of a battalion that rendered a splendid service in that conflict which raised the standard of the United States over the Rocky Mountains, and upon the shores of the Pacific ocean. * * *

After a lapse of almost seventy years, when the plain facts of history apart

from prejudices and personalities depend upon their own merits for their illumination; when the seeds of a great patriotic service have matured to a glorious fruition, we feel that the time is ripe to ask, not only for a site for this monument; but, further, that an appropriation be made for a monument to the Mormon Battalion.

As a basis for such request we submit the following facts for your consideration:

The Mormon Battalion was regularly enlisted into the service of the United States July 16, 1846, at Council Bluffs, Ia.

The call for 500 volunteers came to the pioneers, the founders of this state and the vanguard of western civilization, when they were in the midst of their journey to the Rocky Mountains.

While the enlistment of the Battalion entailed great sacrifice upon those who enlisted, and upon their families who were left behind homeless and unprovisioned, in an open country infested by savages and wild animals, it nevertheless was the means of rendering great assistance to the people as a whole in the preparations for their advent into these valleys.

The fact that these 500 men were in the service of the United States was the plea effectually used by Colonel Kane at Washington in securing the privilege for the Utah pioneers to plant and harvest crops upon the Indian lands along the shores of the Missouri river. The seeds that matured upon these lands were brought here and planted in the virgin soil of Utah.

The Mormon Battalion rendered financial aid to the pioneers of this state. Upon enlisting each soldier received from the government, besides his accoutrements, which he was to retain after his term of service had expired, forty-two dollars in cash, as clothing money for the year. The clothing was not purchased, and a good portion of the money was sent back to Council Bluffs for the use of the people there; and thus doubtless assisted in completing the equipment of the pioneers who entered Salt Lake Valley July 24, 1847.

Under the command of Col. Philip St. George Cooke the Battalion made an infantry march of 2,000 miles from the Missouri river to the Pacific coast. On account of the sacrifice which they had made in not purchasing appropriate clothing and shoes for the long, strenuous march, they endured excruciating hardships. * * *

The chart of the road as made by Colonel Cooke's engineer was placed upon the files at Washington, D. C., and later formed the basis for the construction of the Southern Pacific railroad.

Upon their return march the Battalion pioneered a road from the Cajon Pass northeasterly into Salt Lake Valley, a distance of between 500 and 600 miles.

They participated in that conflict which made California, Utah, Idaho, Nevada, Colorado, New Mexico and Arizona a part of the United States.
* * *

They took part in the discovery of the first gold in California, which event pacified the Californians; added uncounted millions to the nation's wealth; gave an impetus to emigration from many nations; and marked the beginning of the wonderful development of the West.

They brought from California to this state seeds of various kinds, which were of inestimable value to the people here in early days.

The pueblo detachment of the Mormon Battalion, comprising the sick and disabled who had winter-quartered at Pueblo, consisting of 143 soldiers and a number of families, entered Salt Lake valley July 29, 1847, five days after Brigham Young and his company. They reinforced the supplies of the pioneers with wagons, horses, mules, cattle and guns. They joined the pioneers in their occupation and defense of the land. They were among those who turned the first furrows; planted the first seeds

and built the first houses. They built the first public edifice in the Rocky Mountains, the "Bowery," on the Temple grounds. They built the greater portion of the first "fort" in Salt Lake City; it occupied what is now Pioneer Park.

The first white child born in this valley was the daughter of John Campbell Steele, a member of the Mormon Battalion.

Connection with Irrigation. While passing through the valley of Sante Fe, members of the Battalion had made observations concerning a system of irrigation employed by the natives of that region. Our modern system of irrigation has doubtless evolved from ideas brought here by the Mormon Battalion.

The Pueblo detachment was discharged after arriving in Salt Lake valley. Capt. James Brown was sent to California with power of attorney to collect their pay. He returned with \$10,000 in Spanish doubloons, which was the first gold coin circulated in Utah.

The Pueblo detachment of the Mormon Battalion was the first United States military organization to come here. They entered Salt Lake valley to the strains of martial music accompanied by Brigham Young and escort. They camped upon City creek, and Brigham Young thanked them in the presence of all assembled for the service which they had rendered to the people and their country.

Conclusions. The Mormon Battalion rendered a service to the nation:

In that they performed an important part in opening the highways between the east and the west;

In that they assisted in establishing the United States government and in introducing American civilization upon the shores of the Pacific ocean;

The Battalion rendered not only a national service, but a world service;

In that they participated in the discovery of the first gold in California.

The Mormon Battalion rendered a service to the State of Utah:

In that they aided her pioneers in their preparations for coming to these valleys;

In that they added splendid reinforcements to the supplies of the pioneers;

In that they took part in the earliest activities of the state;

In that much of the seeds sown in the virgin soil of Utah were fruits of their enlistment;

In that they brought here the first ideas for that wonderful system of irrigation which made possible the fruition of those seeds.

Further, we desire to express our appreciation that the United States government, through the enlistment of the Mormon Battalion rendered important aid to the Utah pioneers in their labor of founding this state. Government money paid to the Battalion assisted in equipping the pioneers of 1847. Government permission, obtained on account of the enlistment of the Mormon Battalion, gave the pioneers permission to pass through and settle temporarily upon Indian lands, and to plant and harvest crops; and

Further, we feel that Utah's first memorial should commemorate the first national and patriotic event in her history as a state and a part of the United States.

For the foregoing reasons we feel that it is right and fitting for the State of Utah to make an appropriation for a monument in honor of the

Mormon Battalion; and further that a site upon the capitol grounds be set apart for that monument; and we ask that such be granted.

Daughters of the Mormon Battalion

The petition and the Governor's message resulted in an act, approved March 16, 1915, creating and appointing a com-



HARLEY MOWREY

*Last Surviving member of the Mormon Battalion
now residing (May, 1919) in Vernal, Utah,
Born 1822, in Providence, Rhode Island.*

mittee of seven citizens who were to select a site on the Capitol grounds, and procure a design for the monument.

The commission was named as follows:

B. H. Roberts, chairman, Mary Jones Clawson, George F. Goodwin, Wm. H. Pettigrew, John S. Bransford, John K. Hardy, May Belle T. Davis, secretary.

The personnel was later changed, and the present com-

mittee is composed of the following well-known citizens: Brigham H. Roberts, president; Samuel C. Park, vice-president; May Belle T. Davis, secretary and treasurer; Thomas N. Taylor, Charles H. Hart, and Annie M. Wallace.

In 1917, the committee had secured a design for a monument by a nation-wide competition, which was presented to the Legislature. The Legislature passed a bill providing for the appointment of a Commission to proceed with the erection of the monument on the site selected. It also appropriated \$100,000, available January 1, 1920, for the purpose, provided a like sum were secured from other sources and deposited with the state treasurer.

Then the world war came, and the matter was necessarily delayed. But in 1919, the subject of the monument was again brought up, and the sentiment expressed by the legislative committee to whom the matter had been submitted "that the work of the Mormon Battalion Monument Commission should not be interfered with."

So the work is going on, and the Commission is at present engaged in the task of raising the extra \$100,000 to add to the state appropriation, to complete the monument—a grand achievement, in which every citizen of the state of Utah and the West will take pride.

Readers of the *Era* will take delight in the following description of the monument by Samuel C. Park, formerly Mayor of Salt Lake City, a member of the Commission, who, with two other members, was appointed to inspect and pass upon the model:

Description of the Monument

The base is in triangular form, with concave sides and rounded corners.

A bronze figure of a Battalion man is mounted upon the front corner. Flanking him on two sides of the triangle are cut in high relief, on the left, the scene of the enlistment of the Battalion under the flag of the United States of America; on the right a scene of the march where the men are assisting in pulling the wagons of their train up and over a precipitous ascent, while still others are ahead widening a cut to permit the passage of the wagons between the outjutting rocks.

The background is a representation of mountains of the character through which the Battalion and its train passed on the journey to the Pacific.

Just below the peak in the center and in front of it is chiseled a beautiful head and upper part of a woman symbolizing the "Spirit of the West." She personifies the impulsive power and motive force that sustained these Battalion men and led them, as a vanguard of civilization, across the trackless plains and through the difficult defiles and passes of the mountains.

The idea of the sculptor in the "Spirit of the West" is a magnificent conception and should dominate the whole monument.



MORMON BATTALION MONUMENT

View from the South Side, the Monument faces West.

The bronze figure of the battalion man is dignified, strong, and reverential. He excellently typifies that band of pioneer soldiers which broke a way through the rugged mountains and over trackless wastes.

Hovering over and above him the beautiful female figure, with an air of solicitous care, guards him in his reverie. Her face stands out in full relief; the hair and diaphanous drapery waft back mingling with the clouds while the figure fades into dim outline in the massive peaks and mountains, seeming to pervade the air and the soil with her very soul.

The Spirit of the West is but one of the many attributes of Deity symbolizing that Infinite Love and care which the Deity has for all his children, and it represents the hope, courage and determination which moved and impelled the Battalion man, his comrades and all the others

who have followed in their footsteps in the settlement and development of the great West.

It is the Spirit back of the breaking of the soil by the farmer, back of the institution of our schools, back of our mines, back of our government and of our very hearthsides. It permeates the air, the soil and the hearts of men. It tempers the character of all who come within the influence of the boundless plains and majestic peaks. It has led men to make a garden of a desert and a treasure house of the mountain. It has justified and approved every sacrifice to make this part of the world a better place to live. It is constant, never ending—infinite.

It is pleasant to contemplate these thoughts as expressed in the model, at this time when the world is all but overcome with the idea of individualism, and while new governments, shifting as the sands, conceived in greed, envy and malice daily are born, struggle and die.

Our proposed monument represents and commemorates such ideals in cooperation, steadfastness and progress as should be a lesson and an inspiration to this and to succeeding generations.

The back of the monument has been most happily designed.

It is the third side of the triangle and remains to be described.

The central idea is the dimly suggested figure of an Indian woman, of the southwestern type, whose head shows in relief against the background peaks and whose body and outstretched arms draped in the customary blanket are faintly suggested in the crags and rocks. In fact the head is the only part of the figure that is chiseled clear in outline, the balance of the figure being only dimly suggested.

Just as the "Spirit of the West" in the front dominates and pervades, so this figure has the air of receding and disappearance—the evanishment of a former race. The figure is heroic in size and beautifully conceived. On either side, really on the lower folds of the blanket or on the rocks whereon the blanket is suggested, are two more scenes incidental to the journey and labors of the battalion. On the right half is a scene of Sutters mill where some of the battalion members in digging the tailrace for the mill turned up the first gold bearing gravel that led to the great gold rush to California in '49, and contributed so many millions to the wealth of the country.

On the left half is shown a battalion man digging a ditch and leading the water from a creek to overflow the land so that the pioneers could break the ground that had shattered their plow points and broken their plows.

This was the introduction of irrigation into Utah.

The back of the monument in its conception and treatment, by its stateliness and suggested grandeur and what the artists call "atmosphere" made a distinct impression upon the committee, and no changes or modifications were thought of nor suggested. It seemed a very happy solution of a difficult problem.

From the irrigating stream and the tailrace of the mill it is designed to have small streams of flowing water forming a pool in the shape of a half moon at the rear and so arranged as to pass this water through to the other side to form two pools or lagoons on the front side of the monument.

Immediately surrounding the monument the architects have laid out a pavement in red brick tile with a border of an Indian design. This dark tile will save the glare and dazzling reflection of the bright sun of our clear atmosphere upon a white granite monument.

There are also graceful and symmetrical walks, a granite coping, and

seats suitably located and arranged to give everyone ample opportunity for a casual or studied view of the monument and its parts.

Beyond these walks and seats immediately around the monument, the pools, lagoon and walks are designed to join in and harmonize with the rest of the Capitol grounds.

Nothing like this monument has ever been designed or built before. It is original and unique. Few states can boast the achievements such as are commemorated in this design. More than 70 years have elapsed since the battalion made its memorable march and the most of its members have passed to the great beyond. So this monument should be built at once if we are to proceed according to first hand evidence and information and not according to more or less fanciful and legendary tales concerning them and their difficult journey.

It is sufficiently creditable and glorifying to tell their history as it



THE MORMON BATTALION MONUMENT

From a drawing showing the east side

was and without adornment. The most important events are to be shown in bronze and stone upon this monument.

Its execution will certainly tax the sculptor to his utmost, but I believe it is in thoroughly capable hands, and when built will be one of the really great monuments of the United States.

While, to be sure, these men were all of the "Mormon" faith they were at the same time regularly enlisted soldiers of the United States army under command of regular United States officers, and their sacrifices and accomplishments are to be put in enduring form not only as belonging to this state and its people, but to the people of the whole great West.

Therefore, let us adhere to the proposed model with steadfast purpose to build it not only as an added attraction to the many we have for the

tourist and visitor, but more especially as an object of great interest for study and inspiration for our children and our children's children.

The Duty of the People of Utah

Brigham H. Roberts, in his recently published 100-page *History of the Mormon Battalion*, makes the following appeal to the public, which all who read will heartily endorse, not in feelings alone, but with the substantial cash which may be handed to the committees now at work in Salt Lake City, and in every county and settlement of Utah and the surrounding States:

"Such is the Monument to be erected in commemoration of this great march of infantry whose achievements are so closely and inseparably connected with winning for the United States her present inheritance in the intermountain west, and on the shores of the Pacific; also whose achievements and glory are so inseparably connected with the founding of the State of Utah, as the work of part of her pioneer state builders. It is the duty of the people of Utah, to whom appeal is now made, to raise the \$100,000 necessary to make the state's appropriation of a like amount available to build the monument. To fail in such a duty would be to disgrace the state. No other state in the Union has such a unique incident to celebrate as this Battalion incident in our Utah Pioneer history. It is both heroic and dramatic; and in the results achieved is one of the largest events contributed by any state to the history of our country. Utah owes it to the State and the Nation to build this monument, that memory of this greatest march of infantry in the world, and the heroism of those who made it, shall not perish from among men.

"It is the purpose of the Utah State Mormon Battalion Monument Commission to raise this fund by the 30th day of January, 1920—Battalion Day—being the seventy-third anniversary of the official ending of their march, and arrival upon the shores of the Pacific. The respective counties have been organized for the campaign for the funds, subscription lists have been opened. A campaign of public meetings in the interest of the monument is being conducted throughout Utah and the surrounding states, giving the people of the intermountain west every opportunity to honor themselves, their posterity, and their state, by fittingly memorializing the March and Achievements of the Mormon Battalion."



Southern Sketches

By Charles F. Steele

III.—The Pillar of Prophecy

The predictions of the servants of the Lord never fail, although at the time of their utterance the fulfilment, in the eyes of men, may appear utterly impossible. This truth is attested by a silent witness which stands on the corner of Broad and Fifth streets of Augusta, Georgia. It is locally known as the Pillar of Prophecy.

An interesting story is attached to this old landmark, and it is often recalled from the dusty recesses of memory to impress one with the fundamental truth that God lives and never forgets the utterances of his authorized servants.

The Pillar of Prophecy is a white, concrete shaft, perhaps twelve feet in height. It stands in the center of the sidewalk, the pavement having been laid around it, leaving the Pillar undisturbed. This fact is very significant in that Broad street is the principal thoroughfare of the city, and space is, therefore, valuable. The significance becomes plain when the story of the Pillar is told.

It is a story that dates back more than thirty years, when Augusta was first catching the glimpse of her present greatness, when she was undergoing the process of transition from a city of the Old South to one of the New. The incident was known

then to Augustans, first hand, the old-timers handing it down to their posterity, as a thing worth remembering.

And now for the story. There appeared on the streets of Augusta about thirty years ago a stranger. He was a man of mystery. No one knew whence he came, nor whither he departed. He was a preacher who, like the prophets of old, cried repentance unto the city. He is described as a man of average height, with hair of pure white and neatly trimmed, stately in appearance, and possessing a voice clear and pleasing, yet incisive, even to the piercing of the human heart.

This unknown evangelist usually spoke in the Market Place. This was composed of two large sheds, extending about one hundred feet across the street (the street is one hundred and eighty feet from curb to curb), and about two hundred feet long. The sheds were supported by pillars. One shed was known as the "Upper Market," the other the "Lower Market." Here the people of the city gathered each morning to purchase their daily supply of produce from the farmers coming in from the surrounding country.

A remarkable prophecy was made by the Preacher. He predicted that the "Lower Market" would be destroyed by a storm, but that the southwest corner post would remain as a testimony to the people that he was a prophet of God, and that his warning message was true. He further solemnly averred that if anyone attempted to move the Pillar that person would die.

Shortly after the utterance of this strange prophecy, a devastating electrical storm swept over the city of Augusta, destroying the "Lower Market" but leaving, as the Prophet had said, the south-west pillar.

The Pillar of Prophecy still stands. No one has ventured to move it. Neither white nor colored exhibit any willingness to take the risk. The Pillar also survived the fury of the great fire of 1916, which practically obliterated the business district of Augusta. The Pillar escaped unscathed, although buildings around it are still lying in ruins.

The mysterious Prophet was later entertained at the home of Mr. and Mrs. Mack Little, of Groveland, Georgia, which is located about fifteen miles west of Augusta. In conversation with Mr. Little, the Prophet reiterated the direful prediction made on the streets of the city. The Little family still reside in Richmond county, and vouch for the truth of the story. They testify that the stranger never divulged his identity, and that he was never seen again.

Who was this Prophet? Oldtime Augustans believe him to be John the Baptist, or some other of the Biblical prophets. But Latter-day Saints are of the belief that the stranger may have

been one of the Three Nephite apostles who were graciously permitted by the Christ to tarry on the earth until he should return in glory.

Said the risen Lord to the three apostles, discerning their desires: "Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven; and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye from mortality to immortality: and then shall ye be blessed in the kingdom of my Father" (Book of Mormon, III Nephi, 28:6-8).

Additional testimony that this prophet may have been one of the Three Nephite apostles was furnished the writer by Patriarch David F. Fawns, of Raymond, Canada. Elder Fawns fulfilled a mission in Georgia, over twenty years ago. On this mission much of his time was spent in Augusta. He testifies that while standing beside the Pillar, a personage approached and stood before him. Twice this manifestation appeared, and so vividly impressed was he that he can to this day minutely describe the person and his garb. His glorious, radiant countenance is one that will bless Elder Fawn's memory for ever, he declares.

The accompanying cut is an excellent view of the Pillar. The picture was taken in November, 1918, showing the Pillar to be perfectly preserved. It is an object of wonder and curiosity to the people of Augusta in general. To the Latter-day Saints it is especially significant, for it indicates to them that the three ancient American apostles are engaged in ministering among us as the Savior commissioned them to do, centuries ago.

Raymond, Alta, Canada

Don't You Remember?

O don't you remember the free flowing stream,
We wandered beside, 'neath the moon's mellow beam,
The deep fragrant gloom of the wide-spreading tree,
The tremulous, clustering stars o'er the lea?

Whene'er the kind stars cluster o'er the fair lea,
I wander again 'neath the wide-spreading tree;
And oft 'neath the smile of the moon's mellow beam
I hear, through the woodland, the deep-sounding stream.

Minnie Iverson Hodapp

Prophecies and Promises of the Lord

As Recorded in the Book of Doctrine and Covenants

Study Course for Joint Advanced Senior M. I. A. Classes, 1919-20

LESSON XIII.—INCREASE OF INTELLIGENCE

Webster defines intelligence as the capacity to know or understand, readiness of comprehension. The Lord declares intelligence to be "the light of truth," and further declares that it is self-existent or uncreated. Sec. 93:29.

Each person's intelligence must therefore be a segregated or individual portion of the "light of truth," which forms the intellectual individuality of the person.

From Webster's point of view one's intelligence at any time or place would mean his capacity to understand and his speed to understand.

"The light of truth" comes to us through our being acted upon from the sources of truth from without, and by our responding to these truth forces—the accumulated intelligence from without, and growth in intelligence from within; or, in other words, we increase our intelligence by external stimulation, and by internal exercise.

The external sources of intelligence are environment, investigation, instruction, and divine inspiration.

The chief internal exercise, for the expansion of intelligence, is study which includes enquiry, thought, and faith. A verification of this point of view will be found in sec. 88:118.

Oliver Cowdery lost a divine gift by neglecting to take a student's attitude. Sec.9:8. His mistake lay in his attempt to make faith a substitute for work, and the Lord made plain to him that the part faith was to play, in his case, was that of testing the result of effort.

The Prophet Joseph's attitude was always that of a student, and although under the direct tutorship of the Son of God and messengers from heaven, he sought an increase of intelligence along lines indicated by Sec. 88:118.

He lived in obedience to the commandment recorded in Sec. 88:78, 79, 118.

Intellectual laziness is not merely admonished against, but its presence is forbidden. "The idler shall not eat the bread of the laborer." How can he who is guilty of mental indolence expect even a saving advance in intelligence, much less any hope of exaltation?

That the intelligence of any individual will be the standard of divine measurement of that individual's glory, is infinitely and clearly set forth in Sec. 93:36.

Through faith, intelligence is increased by prayer. At this point one or more brief testimonies might be borne concerning receiving the light of truth through prayer. Who has not experienced that one may be made wiser by prayer, a means provided for our keeping up our correspondence with the Lord?

Our intelligence is increased through ordinances of the gospel. Through baptism we receive the Holy Ghost, and from it special spiritual gifts, as the gift of wisdom, the gift of healing, the gift of tongues,

the gift of interpretation of tongues, the gift of prophecy, the gift of knowledge, the gift of discernment of spirits, and the gift of testimony, or the gift of knowing "that my Redeemer lives."

All of these faith-sources that increase intelligence are kept open by obedience, and their flow is in proportion to our appreciation of them, manifest in our reaching out for them, and responding to them.

Theologically, exaltation and responsibility are synonymous; they not only require intelligence, but they enlarge the avenue of supply from without, and require increase of exercise from within.

There is miracle as well as man-power in every step of success, in filling an office in the Church, where the spirit of one's calling rests upon him.

Every ordination, appointment, or blessing, in the Church, creates a new possibility for the exercise of one's potentiality for the increase of intelligence.

Elevated companionship is a marvelous source in the increase of intelligence, and this companionship is of two kinds, human and divine.

The sacrament covenant is illustrative of how the companionship of the Spirit of the Lord should be valued. The prophet Joseph clearly explains the effect of the companionship of the Holy Ghost, or First Comforter, in expanding the mind, and also points out what the companionship of the Lord Jesus Christ will do for the intelligence of man. See *Gems, Compendium*, pages 368, 369.

In sec. 6:7 a promise is made concerning seeking wisdom.

Sec. 6:11 contains a promise concerning making inquiry of the Lord. See also *Gospel Doctrine*, Joseph F. Smith, page 251.

Sec. 6:32 contains a promise of the presence of the Lord on occasions of special united inquiry, by two or more of his disciples.

Sec. 130:18 promises the carrying over of earth-life intelligence unto the resurrection; and paragraph 19 predicts the service superiority in the next world of the person who adds most to his intelligence here. The impossibility of salvation without information is divinely declared in Sec. 131:6.

The Prophet Joseph is quoted in the *Compendium*, as saying, "A man is saved no faster than he gets knowledge; for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are upon the earth."

A most precious promise concerning the increase of our intelligence is made to the keepers of the "Word of Wisdom," Sec. 89:19.

Questions and Problems

1. What did Jesus mean when he said, "Blessed are the meek?"
2. Discuss the problem: The unteachable must make way for the teachable. ↓ ↓ ↓
3. Quote from the Word of Wisdom the promise concerning the increase of intelligence.
4. What magazine has used the motto, "The Glory of God is Intelligence" for over forty years?
5. Prove from the temptation conflict in the wilderness the student habits of the Savior.
6. Discuss this problem: Next to teachableness stands the act of teaching, as a means of increasing one's intelligence. (Discuss the value of teacher-training classes, as a means of teaching intelligence.)
7. What is the penalty of neglecting to increase one's intelligence in this life? And in the life to come?

8. "Do the work and ye shall know of the doctrine." Apply this saying to the increase of intelligence.

9. Reconcile these two commands: "Seek learning even by study, and also by faith." "Take no thought what ye shall say."

10. Give illustrations of faith as a means of increasing one's intelligence.

11. Quote a passage providing for spiritual illumination in a council of two or three.

12. Relate an experience where you or another have been more than the natural self, as an intelligence.

Increase of Intelligence

Collateral References: *Contributor*, Vol. 4, pages 255, 258. "Sermons of Joseph Smith." "Ignorance," page 427; also pages 31, 32, *Gospel Doctrine, Rational Theology*, Dr. John A. Widtsoe. Chapters 2, 3, 4.

Who are the meek? Page 130, 131, *The Religion Worth Having*, by Carver.

The following quotations are suggested as memory gems: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."—*Joseph Smith*.

"Thou that teachest another, teachest also thyself."

LESSON XIV.—CRISIS CONFLICT

Crisis conflict means war.

War is theologically justifiable only when other means fail.

The decreed purpose of war is made plain in Section 63:33, 34. When men strive against the Spirit of the Lord, and persist in opposing it, the Lord, to keep his promise, in which he says, "My Spirit shall not always strive with man," withdraws his Spirit and this withdrawal is a signal for the onrush of the powers of evil, which have been kept in abeyance by the Spirit of the Lord. When such conditions obtain, greed dominates over generosity, egotism crushes out altruism, and service terminates in slaughter; thus is war decreed through the decree that the Spirit of the Lord will not always strive with men who oppose it, and crime becomes its own executioner.

The decreed purpose of war is that the wicked may slay the wicked. War is permitted, and even commanded, as a means of defense against the invasion and domination of the wicked, but is only justified after all other means have failed, then, and then only, is it sanctioned by Divine edict.

Sec. 98:33-43 contains information of intrinsic value on this topic.

Zion, the home of the Saints, or the home of the holy of the Latter-days is the only land promised immunity from war. Sec. 45:66, 67, 68, 69.

Section 87 is a miracle of knowledge concerning war, and as such is testified to by the Prophet Joseph, and in part reiterated in Section 130: 12, 13.

The revelation bears the official stamp of divinity in its introduction, and is launched as pre-history of a series of crisis conflicts, beginning with one of the states of the Union, and terminating with universal war for the cause of liberty.

That the voice heard by Joseph, on that Christmas night in answer to his prayer, was the voice of Omniscience, the writings on the scroll of time bear witness. The details of unborn events set forth in paragraph 3, followed by such precision of fulfilments, proclaim Joseph Smith a special instrument in the hands of God, a prophet, seer, and revelator.

What sociologist would hazard the statement that a slave cause would seek support from an anti-slave nation?

Paragraph 5 provides that the remnant, the American Indian or aborigine should vex the civilized world. What mere human prognostication could see the possibility of Mexico looming up as one of the vexatious problems which the world wisdom of almost a decade has not solved?

Are the inhabitants of the earth painfully feeling the corrective power of our heavenly Father, and will this chastening process continue until the arrogance of nationalism shall be submerged in internationalism, faith, hope, and charity?

The consummation decreed does not provide for the end of all peoples, but for an end of all nations. It may provide for a time when the flag of all flags, the white flag, the color of which is the blending of all colors, shall wave over all.

Paragraph 7 points to a time coming when industrial and social oppression, and the spilling of blood, shall no longer create conditions demanding retribution under the great law of compensation.

Paragraph 8 calls upon the people of God, in the light of this prediction, to stand in holy places; that is, under the protection of God and "workfully wait" for the salvation of the Lord. The paragraph closes with the prediction that the triumph of righteousness shall come with as much speed and unexpectedness as did the wars preceding the promised peace.

Questions and Problems

1. Discuss the fulfilment of 63:33, 34, in the light of present conditions.

2. Compare the predictions made in 45:68 with gem found in *Compendium*, page 271, on the "Coming of the Son of Man." On another occasion, about this time, the prophet Joseph made the following remarks: "Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls, and our bodies, are not looking forth for the coming of the Son of Man, and after we are dead, if we are not looking forth, we shall be among those who are calling for the rocks to fall upon us. The time is soon coming when no man will have peace but in Zion and her stakes.

"I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, etc.

3. Compare the Lord's requirement for declaring war (sec. 98:16, 34-48), with the steps of forbearance taken by the United States with Germany before declaring war.

4. Discuss this question: The war in heaven, a crisis conflict for peace.

5. Name the conditions under which the battle contestants may claim approval and assistance of the Lord.

6. How many years before the breaking out of the Civil War, through the rebellion of South Carolina, was the revelation and prophecy on war, recorded in Section 87, given?

7. In what month and on what day of the month was the revelation given?

8. What were the circumstances under which the revelation was given? Section 130:12-13.

9. What was the evident purpose of giving this revelation?

10. Of what value has this revelation been to the Saints?

11. Of what value might it have been, and still continue to be, to the world?

12. What condition of severity is foreshadowed by the prediction: "He that will not take up arms against his neighbor (giving to the word neighbor its ordinary meaning) must needs flee to Zion for safety"?

13. What effect would it have had on so called "Mormonism," if the prophecy on war had failed in its fulfilment?

14. Why could it not fail?

15. Discuss the relative value of nationalism as a means, and nationalism as an end.

Collateral References

Gospel Doctrine, Joseph F. Smith, page 523 to 537. No student of the question of War can afford to miss giving time and thought to this reference. *Pearl of Great Price*. Revelation 12:7-11.

"The Twelve Scout Laws"

With Correlated Outlines from the Junior Manuals

For Boys in the Junior Class Doing Regular Scout Work

Lesson X—A Scout is Obedient

"A scout is obedient. He obeys his parents, scout master, patrol leader, and all other constituted authorities." The English version of this scout law has the following paragraph in addition: "Even if he gets an order he does not like, he must do as soldiers and sailors do, he must carry it out all the same because it is his duty; and after he has done it, he can come and state any reason against it; but he must carry out the order at once. That is discipline."

Note the order in the scout law in which obedience is called for. Is this order important? What do you understand by "all other constituted authorities?"

You have heard the saying: "Order is the first law of heaven." How do you suppose that saying originated? Before order can be had, what principle must first be observed?

What would be the result if soldiers in the army were not obedient to their commanders? What follows when sailors on board a ship refuse to follow the orders of the officers? What would happen to a business concern if the employees did not observe the rules laid down by the managers?

Obedience may be given not only to the commands of persons, but it is very important that obedience be given to all principles of right and proper living. For instance, there is a law given to all members of the Church called the Word of Wisdom. This is what the Lord says regarding that law: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones." Name some of these commandments which if obeyed will bring blessings of health.

One of your playmates may be chosen to be the president of the quorum of the priesthood to which you belong. Why should you obey him in that capacity?

The Prophet Samuel once said this: "To obey is better than sacrifice,

and to hearken than the fat of rams." Tell the incident which brought out this saying. (I Samuel 15:22.)

Tell instances of obedience to commandments which seemed hard to obey, as, for instance, Nephi in the Book of Mormon, Joseph Smith, and any others whom you might know.

Lesson XI—A Scout is Clean

"A scout keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd."

The lesson on cleanliness found in the Junior Manual, No. 2, "Lessons on Conduct," Lesson XI, will be found very helpful in the presentation of this lesson to the boys, it being replete with illustrations and suggestions.

A scout, of course, understands what is meant by being clean in body. All he requires to observe this law is a little soap, a good deal of water, and the will to use the soap and water. Why should he wash his hands before every meal? Discuss this: Which is more important to keep clean, the hands or the face?

Distinguish between "clean dirt" and dirt which is not clean. Examples: The dirty hands of a lazy school boy; the black hands of a blacksmith or automobile mechanic.

What gives some boys—not scouts—unclean mouths, unclean lungs, unclean breath, unclean fingers?

What is meant by clean sport?

How can thoughts be said to be clean? What do unclean thoughts lead to? What do unclean words lead to?

What is an unclean crowd in the meaning of the scout law? How can you help keep the crowd clean? Here is a safe rule to test the kind of stories to tell in the crowd: First tell it to your mother and get her opinion of it.

One of the prophets in the Bible once said: "Be ye clean that bear the vessels of the Lord." How can we apply this to the scouts who are deacons?

Lesson XII—A Scout is Reverent

'A scout is reverent toward God. He is faithful in his religious duties and respects the conviction of others in matters of custom and religion.'

For reference see page 105, in the Junior Manual, "Lessons on Conduct."

"A scout is reverent toward God." Why? A word very nearly akin to reverence is love. We love those who love us and do much for us. Who is doing most for us? What has God done for us? What has the Lord Jesus Christ done for us? An answer to these questions will show why we should revere these persons.

Why should we hold meetinghouses and churches in reverence? We do not reverence the houses as such, but because they are places where we ask the Spirit of God to come. We also ask the Lord to send His Spirit into our homes. Why should we not also reverence them? Then we ask for the Spirit of the Lord to dwell within us. Should we revere our bodies? Can we give reverence to something not clean? When are our bodies unclean?

The scouts should remember that the Church of Jesus Christ is the greatest organization in the world. Within that Church there is an organization called the Mutual Improvement Association. The M. I. A. Scouts belong to this association, and, therefore, are closely connected with the Church. He should not, therefore, let any of his scout activities draw him away from the Church, but should make these activities connect up with his duties in the Church. In this way he becomes reverent in all his activities.

What special blessing and privilege is it to be an M. I. A. Scout of the Boy Scouts of America?



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SAMUEL J. ROGERS, DIRECTOR OF THE CENSUS, 1920

Who is going to find out and let us know the answer to the question, "What's the population of our United States?" If you or anyone else answered this question now, your verdict would be purely speculative. In due time Mr. Rogers will solve the problem correctly.

Reason and Miracles

By J. M. Sjodahl

According to the synopsis of a Sunday sermon by the Rev. Elmer I. Goshen, published the other day, the popular Salt Lake minister concluded that "miracles" had no place in a modern thought program. "Reason," he asserted, "can find no logical basis for "miracles" or "special providences," and he further held that "unless the church, as a whole, shook off the 'shackles of superstition' that had dominated it for centuries [referring, it is evident, to the Christian belief in miracles] it would soon lose its uplift force and die."

Doctor Goshen's argument, as given to the press, was this: The entire universe is guided by law; but the Christian dogmas were formulated at a time when men knew next to nothing of the "natural laws that govern the universe." Hence their belief in "miracles." The speaker was particularly concerned about the Old Testament narrative that represents Joshua as commanding the sun to "stand still." "It is a painful sin and a disgrace," he exclaimed, "that in nine-tenths of the pulpits, in nine-tenths of the Sunday Schools, they still preach and teach that Joshua made the sun stand still."

I have the greatest respect for Mr. Goshen, and honor him as a conscientious student and a fearless and able exponent of what he conceives to be the truth. In the pulpit he wields an influence for good in the community. I also fully recognize his right to freedom of speech in church or elsewhere, even when he differs with the most advanced and mature thought of all ages, or even with the Word of God, which Christians accept as the ultimate authority on all questions of faith and practice; but it seems to me, nevertheless, that his argument, as published, calls for a reply.

A majority in this community revere the Scriptures as the inspired Word of God, and believe it. Many of us have accepted it as true, after years of study and careful weighing of the arguments on both sides, and we have, besides, received the testimony of the Spirit to its truth. To this class, the argument presented brings nothing new, nothing startling. It comes as a bunch of faded flowers, colorless and lifeless. But there are others, who have not yet had the years and experience necessary to become thoroughly grounded in the faith of their fathers, and in their behalf the gauntlet should be picked up.

Let me say, therefore, that I venture to take issue with the speaker when he asserts that "reason can find no logical basis for miracles or special providences." My reason has found a logical basis for a belief in miracles, and so has that of millions of others.

According to the scriptures, our Lord performed many miracles. He healed the sick in hundreds of cases, and he even raised the dead. He appealed to these works as evidence of his divine mission and authority. He gave the same power to his followers, and the Apostles were empowered to bestow the gift of healing upon those who accepted their testimony. Hundreds, probably thousands, were thus endowed in all parts of the world.

It is both logical and reasonable to accept these statements as true, on the testimony of Matthew, Mark, Luke, John, Paul, Peter, James, and the writers of the first centuries, unless it can be proved that they are false witnesses. But that has never been done. It cannot be done. Our Lord himself appeals to his miracles as works which no other man did. Was he a deceiver? Did he deceive the people? He rose from the dead—the greatest of all miracles! Was that deception? The Twelve and many others testified to his miraculous life and resurrection, and they willingly sealed their testimony with their blood. Was it all hallucination, born of ignorance and superstition?

This is the dilemma presented: We must either accept as true the testimonies of the inspired writers, or we must hold that those witnesses were deceived and deceivers; that our Lord and Savior himself wilfully deceived them, and that Christianity, with its lofty ideals and matchless achievements, was founded on fraud, deception, and falsehood. Can reason find any basis for such a belief? If not, it must accept the miraculous element in the Christian religion as a part of it. There is no logical escape from this conclusion.

But even if we thoughtlessly set aside the testimony of the writers of the Bible and their immediate successors, as belonging to past ages, we are confronted with the fact that in our own day and age the Lord has again endowed his people with miraculous gifts. "We have," as the late President Joseph F. Smith (*Gospel Doctrine*, p. 642) says, "the testimony of the modern prophet, Joseph Smith, who saw the Father and the Son, and who has borne record of them to the world, whose testimony was sealed with his blood and is in force upon the world today. We have the testimony of others, who witnessed the presence of the Son of God in the Kirtland temple, when he appeared to them there, and the testimony of Joseph and Sidney Rigdon, who declared that they were the last witnesses of Jesus Christ."

We are not dependent, then, upon the records that have come down to us from past ages, for a knowledge of miraculous manifestations of the power of God and his special providence. In our own day, with its marvelous enlightenment and scientific achievements, miracles have been performed. Visions have been given; the sick have been healed; evil spirits have been cast out; angels have visited men; all these things have been attested by unimpeachable witnesses. Reason, therefore, in my judgment, has the strongest possible logical basis for the acceptance of miracles. There is no stronger evidence of the truth of any proposition than competent testimony.

But, says the skeptic, "we live in a universe that is guided everywhere by law, and miracles presuppose the violation of the laws of nature."

This argument confuses the meaning of the term "law" as used in the natural sciences with the sense in which the same term is employed in jurisprudence. When we speak of the laws of nature, we do not refer to a code of laws formulated for the guidance in their conduct of the objects of which the universe is composed and of the forces that operate upon them; we merely mean a statement of what human experience and observation teach, regarding the co-existence or sequence of phenomena. When we speak of gravitation, for instance, as a "law" of nature we only say that, as far as human observation goes, material bodies attract each other, in proportion to their distance and size. But we do not say that the same bodies can never, or will never, take an opposite course and repel each other, setting the "law" of gravitation at naught in obedience to some other law. In fact, the so-called laws of nature present as many exceptions as rules. We raise a weight from the ground, in spite of the law of gravitation, suspending for a moment, seemingly, its operation, and our bodies, for years, resist decay because of the action of the life-force within, thus defying, apparently, the chemical "laws" that we say "govern" matter. One force neutralizes another. And above all physical forces there is the divine will that controls them, as a sailor his vessel. God is the supreme commander. "As a captain, with a word of command, turns his immense ship in whatever direction he chooses, and controls his engines and everything, so God directs and controls his universe and all that pertains thereto, not contrary to, but in conformity with, laws and forces known to him, even though unknown to us" (*Commentary on the Doc. and Cov.*, p. 637). The supremacy of God in the universe is the first and chief of the laws of nature. That fact gives reason a logical basis for acceptance of miracles.

As already noted, the speaker characterized the preaching

and teaching that "Joshua made the sun stand still," as a "painful sin and a disgrace."

The objection is mainly directed against the expression "stand still," I presume. At least, that is generally the point of attack, the bull's eye at which skeptics aim. They accept the popular expression used even by our astronomers that the sun "rises" and "sets," without a murmur, but they absolutely refuse to hear that the sun stood "still," because, they say, it is the earth and not the sun that moves. They forget that popular expressions are perfectly legitimate when they convey the meaning they are intended to represent, even if they are not technically correct.

But with regard to the expression in Joshua 10:12-14, the fault, if there is any, is that of the Bible translators and not of the original author of the book. The word translated "stand still" means "to be silent," and then to "tarry," to "wait," to "rest." Only in that sense does it mean to "stand still." The meaning is, as scholars tell us, that the sun "tarried" or lingered above the horizon a whole day—a miracle that can be seen every year in the beautiful lands of the midnight sun. How it was done is not stated. A slight dip of the earth's poles would have suffered for that great miracle; or it might have been accomplished by means of refraction of the rays of the sun in the atmosphere; or some other means might have been employed. Joshua merely tells us that the day was lengthened by the lingering of the sun above the horizon, until victory was achieved.

Fortunately, Joshua is not the only witness we have to this miracle. Mr. R. A. Torry, in his pamphlet on *Difficulties in the Bible*, tells us Herodotus was shown by priests in Egypt a record of a long day. The Chinese records are said to register a long day in the reign of the Emperor Yao. The Mexicans also are the possessors of a record according to which the sun "stood still" for one entire day in the year which has been calculated to correspond with the year in which Joshua invaded Palestine.

A candid examination of the evidence from every angle will, I think, justify the conclusion that reason can find no logical basis for rejecting the miracles or the special providence of God. If we reject the miraculous element in religion, including revelation, we will be in the position of the Athenian philosophers, who laughed their gods to scorn and then raised an altar to an unknown God; for we can never learn to know God from what nature alone and the laws of nature reveal.

The Glory of God

"I beseech thee, shew me thy glory."—*Moses to the Lord.*
(Exodus 33:18.)

The following is a part of the 19th Psalm, with the refrain added,—*"The Glory of God is Intelligence."*

The heavens declare the glory of God;
And the firmament sheweth his handiwork—
For the Glory of God is Intelligence!

Day unto day uttereth speech,
And night unto night sheweth knowledge,—
For the Glory of God is Intelligence!

There is no speech nor language
Where their voice is not heard—
For the Glory of God is Intelligence!

Their line is gone out through all the earth,
And their words to the end of the world—
For the Glory of God is Intelligence!

* * * * *

The law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the
simple,
For the Glory of God is Intelligence!

The statutes of the Lord are right, rejoicing the heart,
The commandment of the Lord is pure, enlightening the
eyes—
For the Glory of God is Intelligence!

The fear of the Lord is clean, enduring forever;
The judgments of the Lord are true and righteous
altogether—
For the Glory of God is Intelligence!

More are they to be desired than gold, yea, than much
fine gold;
Sweeter also than honey and the honey comb—
For the Glory of God is Intelligence!

Moreover by them is thy servant warned;
And in keeping of them there is great reward—
For the Glory of God is Intelligence—Amen!

Brigham H. Roberts.

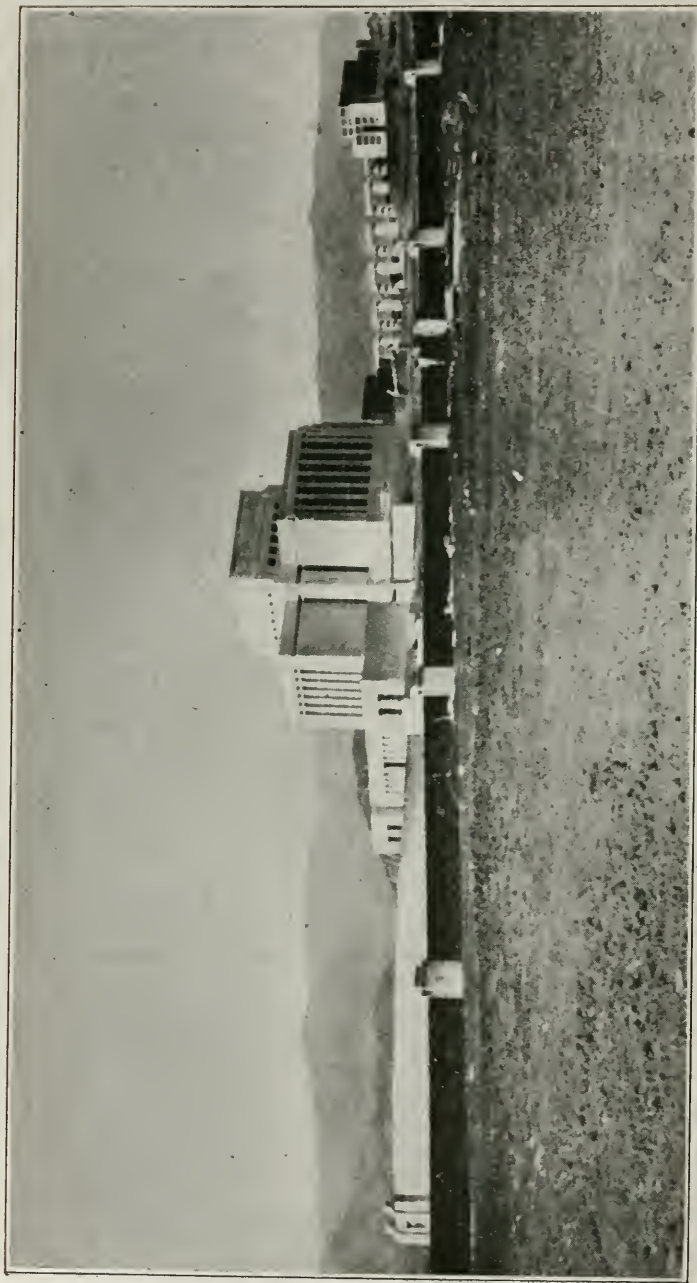
"Mormons" in Liege During the War

By Elder A. P. Horbach, Secretary of the Belgian Mission

In behalf of the local priesthood Elder Horbach writes to the *Era* a short account of the Liege branch, during the great war of 1914-19:

"On the sixth of August, 1914, the day of the bombardment of the city by the Germans, the missionaries, as per information received at the American consular office, left the city. During a fortnight or more, we lived in terror of the Boches, who bombarded the fort, burned the houses, and plundered and shot the inhabitants. Oh, how we missed the missionaries during that time, and how the members would have been happy to meet together, to pray, and to hear the comforting words of the gospel! For ten months we were not able to assemble. We were not allowed even to go into our meeting room which we had rented by the month, the last rent having been paid until August 31. The furniture and other things in the room were considered to be the property of the missionaries, and consequently we could recover nothing from the landlord out of the room; and for ten months, the landlord let all lie in place expecting the return of the missionaries. We had only one teacher in Liege branch when it was abandoned, Herbert Huysecom; and two deacons, Charles Devigne and Arthur Horbach. Serain branch had two deacons, Maximilien Renard, and Michel Pleger; one elder, Victor Pirotte; one priest, Joseph Dien, completed the local priesthood. However, they dwelt so far out in the country that they could help us only from time to time. After ten months of expectation, the members of the local priesthood, their minds being somewhat calmed, felt that it was out of place not to meet together, and so decided to do the work of the missionaries, which heretofore they had not done, having been too busy with earning their livelihood. But now nobody worked, owing to the German occupation, and so it was possible for them to go and visit the members of the Church, to exhort them and even to distribute tracts and carry on a propaganda. Our first meeting was held in the home of a member, but on the following Sunday, all the members of the Church having been informed of the meeting, the house became too small for the members of Serain, who came to meet jointly with the members of Liege. All of them finding themselves in the same condition as to room, by a mutual agreement we met Sunday after Sunday at the teach-

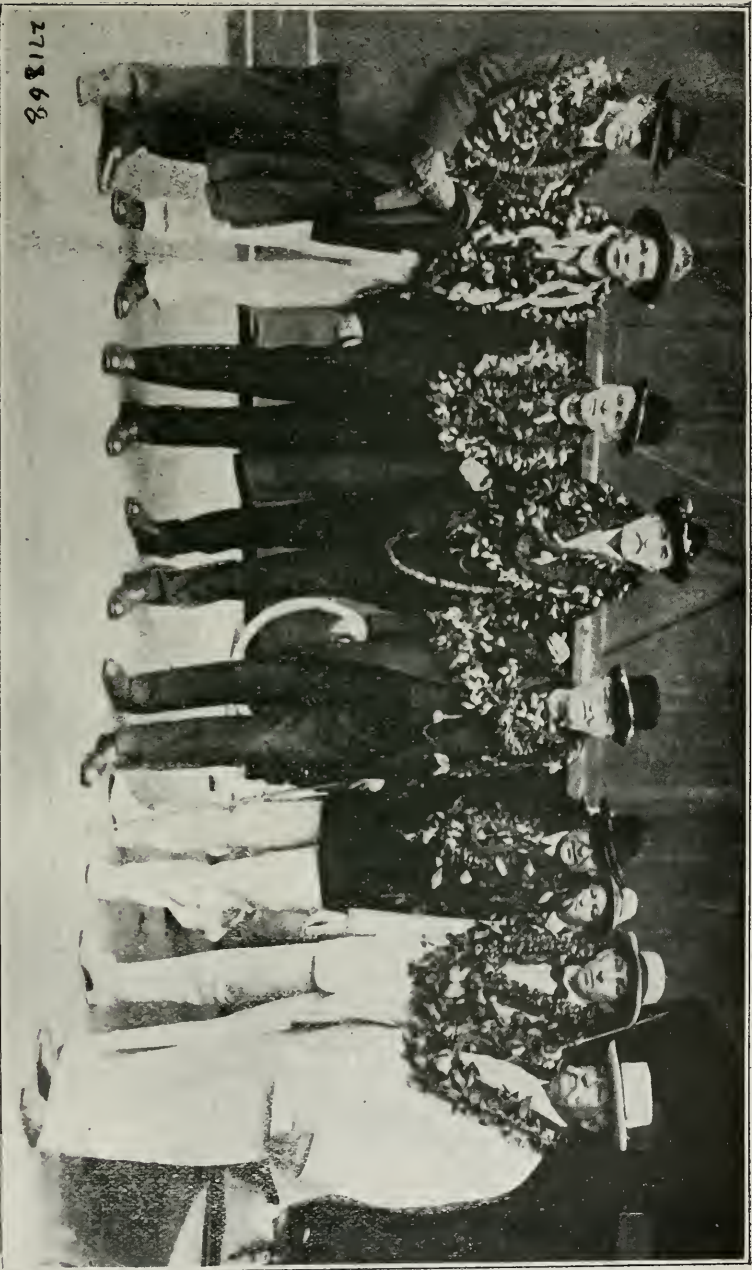
er's home between Liege and Serain. One year passed by in this manner; then we returned to our former meeting room, to the great satisfaction of the members in general; and taking possession of the books and records of the Church, to the great satisfaction of the priesthood. Brother Horbach was appointed secretary and treasurer. He was the only member who knew some English. He undertook the bookkeeping and the office work, while Brother Devigneux had charge of the Sunday school lessons for the theological department. The kindergarten department was committed to Sister Belleflamme. In this way, we began our meetings, Sunday school and theological classes once more, and held them every week. We enjoyed the Spirit of the Lord, and the members of both branches can testify that they have always received the blessings of the Lord. They love the gospel, in spite of some weaknesses and some enmities that arose between them, which was inevitable considering the conditions surrounding us all. There was much irritation because of the lack of everything; misery and hunger often changed men into beasts; happily, the Spirit of the Lord always has a good influence upon the members of the Church, and we who have passed through the trouble and are thus able to compare and study the life of every one of the members, can testify that in spite of the sufferings and misery that reigned over the people, the Latter-day Saints have always shown themselves superior in conduct to the remainder of the population. They have kept the faith alive in their souls, while thousands of other persons have given themselves over to superstition and incredulity. During the terrible war, we have seen the power of the Almighty manifested many times. The sick were healed by the laying on of hands, and while epidemics desolated the non-"Mormon" families, our members maintained health. In spite of the vicissitudes and difficulties of these trying times, tithing has been paid regularly by the greatest part of the members. The Spirit of the Lord assisted us in our misfortunes, and when brethren became angry at one another, it was always the power of our religion which reconciled them to each other. We also made some progress in numbers, having baptized fourteen people during the war, but unhappily, we suffered nine deaths during this period of turmoil. The branches are in good condition, but the people long for the return of the missionaries; for here in Belgium, and especially in the Liege country, the missionaries were much beloved by the people, for they were in reality the spoiled children of us all! I think that no one of the missionaries who have returned to Zion can say that Belgium is a country where they are badly received. I am not able to give an account of the Brussels branch, because the time that I have been connected with it, is so very short."



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THE TEMPLE AT LAIE, HAWAII

Dedicated Thanksgiving day, Thursday, November 27, 1919, by President Heber J. Grant. Four meetings were held, besides the first service, to accommodate the people. President An hon H. Lund offered the prayer on Friday morning; President Clawson, on Friday afternoon, and Elder Stephen L. Richards, at the final service on Sunday afternoon. The Sunday morning meeting was devoted to the children, of whom 235 attended. At that meeting no dedicatory prayer was offered. There were eighty-one speakers in all, and 1,239 people attended the five services. This is the first temple dedicated outside of continental United States.

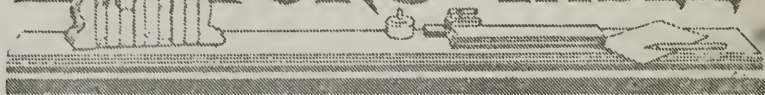


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PRESIDENT HEBBER J. GRANT AND PARTY AT LAIE, HAWAII

Decorated with tiaras, or leis, as is the custom with the people of Hawaii. Left to right, Bishop Charles W. Nibley, Elder Arthur Winter, President Rudger Clauson, President Heber J. Grant, President Anthon H. Lund, Elder Stephen L. Richards, President Elias Wesley Smith, and former President S. E. Woolley. The party returned to Salt Lake City on Wednesday, December 17.

EDITORS TABLE



Danger of Unearned Praise

That was a most splendid tribute paid to the Latter-day Saints in the Senate of the United States, a full account of which we print in this issue of the *Era*. Moreover, it was well merited; it was earned, through faithful toil and unselfishness, by the fathers and mothers of our commonwealth, the founders of the Church of Jesus Christ of Latter-day Saints, and its early builders. It is due and deserved praise to their character and integrity, from a source unsolicited, yet the highest in the Nation. The times appear to have changed, and the feeling for the Latter-day Saints is generally one of good-will and fellowship, and even frequently of laudation. To some extent, the Latter-day Saints have come into their own, and are becoming better understood for their good works and excellent character. This is as it should be, and the credit cannot be overdone as far as our fathers and mothers and grandfathers and grandmothers are concerned.

How about you and me, and the young men and women generally? We should not lay the flattering thought to our souls that all these compliments apply to us. But we rejoice, you and I, that this belated laudation for our ancestors, comes now, even though it may not apply to all of us. We are untried. We have yet our lives before us, but we have their foundation to build upon—a glorious foundation of faith, service, sacrifice and unselfishness.

The young people of Zion have before them a greater task, perhaps, than had their fathers, mothers, and grandparents, notwithstanding the latter passed through many toils and tribulations, through poverty and distress, were persecuted and treated as outcasts, and battled with poverty and the deserts!

We have our own problems, among them the misuse of the movies; the damnable tobacco and cigarette habit; the social problem, with its dancing, dirt, and disease; the misuse of the automobile, and of wealth; and the inclination to selfishness and disobedience. Let us not flatter ourselves, therefore, that these eulogies referred to were said of us, but rather inquire whether we are worthy of the good things that have come down to us from our parents and grandparents, to whom the praise is due. Let us also determine to do the work demanded of us in our

time, by rightly solving the puzzling problems that lie before and all about us.

Ours is a practical religion. While we have ample cause to stand on our present heights and view with gratitude and pride the achievements of the past, we must not forget that the present is full of grave responsibilities, not to say dangers, that should cause us to up and at our work, with bright eyes, cheery hearts, clean hands, and a firm determination to solve in righteousness the questions of the present, that our future may be filled with increased fruition.

Let us take this to our hearts. We must not be weaklings, leaning on the past. The present is calling for our firm determination, care, sacrifice, and service. As young people of the Latter-day Saints we have a wonderful past upon which to build. A foundation has been laid that will save us, physically, morally, socially, and intellectually. We have a religion by which we may both live and die, that gives us comfort and cheer in the darkest hours, relieves the perplexities of the day, enables us to stand steadfast in prosperity, and leads us on to victory over sin and selfishness, finally landing us in the rest of God, by which we enter into the knowledge of his love, and obtain faith in his purposes and plans.

But we have serious work to do, and that work must be done. and to do it requires our most strenuous efforts. We must not allow ourselves to be merged into the general mass, to be led hither and thither by every popular fad of the day. We must not allow compliments on the past to overcome our better judgment, nor to turn our heads, so to speak, thinking they are meant for us. It is a dangerous thing to feel that we are perhaps better than we thought ourselves to be. Let the praise go to our parents, and let us take no flattery to ourselves, but rather, with firm determination resolve to surmount the temptations and evils of the times, and so save ourselves and earn the encomiums of the future, as our parents have already done. I seem to hear a hundred thousand young men and women answer: "We will!"—A.

Books

Romance of a Missionary—a story of English life and missionary experiences, by Nephi Anderson, 190 pages, price 85c, at all booksellers.

Missionary life and experiences have a universal appeal to the Latter-day Saints, and in time they become a source of interest for future telling. Attached to the life of the particular missionary who is the hero of this story, are much romance, as well as many wonderful experiences. This may also be said of his converts to the gospel. Following is the theme developed in this, Nephi Anderson's latest and, some will say, most interesting

publication, the *Romance of a Missionary*. Willard Dean, a young, inexperienced elder from the West, fills a mission in England where he meets with many tests and trials, both pleasant and unpleasant; he also meets a charming English girl, Elsa Fernley; and Grace Wells, quite as charming, from his home town, with results and complications that are attractively developed in the story, and which will hold the reader interested to the end. As with all of this pleasing author's productions, there is much of gospel teaching in the text, which in itself is compensation for the reading. The volume is neatly bound, with a decorative gold title. Ten half-tone illustrations of English scenes lend beauty to the pages.

Carita's New World, by Lucy M. Blanchard, the Page Co., Boston, Massachusetts, 339 pages, price \$1.50. *Carita and How She Became a Patriotic American*, was recently reviewed in the *Era*. We have now to call attention to the sequel, *Carita's New World*, which is just off the press. As the key-note of the first was "Patriotism," so in this second book, there is an underlying theme of "Americanization," for Carita adjusts herself to her new home in the United States after her troublous life in Old Mexico. The text leads the heroine into many delightful situations and innocent social pleasures, in all of which she imbibes lessons of patriotism, and she is impressed with America as a wonderful and glorious country. The text is clean, natural, and easy, and is beautifully adapted to interest and instruct young girls.

Messages from the Missions

A Successful Conference

Charles P. Lloyd, writing from Butte, Montana, November 14, reports that a very successful semi-annual conference was held there on Sunday, November 9. The elders and lady missionaries of the conference were all in attendance except those on the Fort Peck Indian Reservation. It was too far for them to come. Mission President Heber C. Iverson delivered two very effective sermons. A number of the elders spoke with great spirit on various subjects pertaining to the gospel. President Iverson occupied most of the evening meeting speaking upon pre-existence, analyzing the hymn, "O My Father." At the early morning priesthood meeting very valuable instructions were given to the elders by President Iverson. The missionaries departed to their fields of labor with new determination to hear the gospel message to all who are seeking after truth. The harvest is ripe but the laborers are few.

Good Reports in Northern Indiana

"We rejoice in the prospect for the rapid spread of the gospel, which northern Indiana now offers. Consistent efforts, we feel, will bring consistent results, and the Spirit of the Lord is abundantly manifest in our endeavors. We rejoice each month in receiving the *Era*. To read it brings keen pleasure, and instills a profound feeling of spirituality. We wish you every success in your noble work. Missionaries, standing, left to right: Samuel H. Barnhurst, Hatch; A. Russell Jeppsen, Mantua; Ione Sanders, Fairview; L. E. Davis, Annabella; Phylla Shields, Tooele; M. N. Warnick, Pleasant Grove, Utah; Karl Goodman, St. David, Ariz. Sitting: C. H. Parker, Lanark, Idaho; D. Rees Jensen (conference president), Ephraim, Utah; German E. Ellsworth (retiring mission president), Winslow F. Smith (incoming mission president), A. M. Newbold, Riverdale, Idaho; Gail McDonald, Salt Lake City.



MISSIONARIES IN NORTHERN INDIANA

PRIESTHOOD QUORUMS' TABLE

Studies for the Priesthood Quorums, 1920

Gospel Doctrine, by President Joseph F. Smith. Price \$1.50. This book is a text for the Melchizedek Priesthood Quorums, and for the Priests of the Aaronic Priesthood. The second edition is now being distributed.

Old Testament History is the title of the text for the Teachers for the year 1920, beginning January 1. This is a book of about 100 pages, bound in paper, and costs 25c per copy. Order all copies from the *Improvement Era*, 20 Bishop's Building, Salt Lake City, Utah.

Incidents from the Lives of our Church Leaders is the book for the Deacons to study for 1920, beginning January 1. This also costs 25c per copy, and should be ordered from the *Improvement Era*.

Gospel Doctrine may be ordered directly from the Deseret News Book Store, or the Deseret Sunday School Union Book Store, Salt Lake City, or from the *Improvement Era*, when cash accompanies the order.

The Guide to aid in the study of *Gospel Doctrine* will serve for the whole of 1920, the second part will serve for 1921, at the close of which all quorums are expected to finish the text book, *Gospel Doctrine*. Send orders to the *Improvement Era*, price 15 cents per copy.

Suggestive Helps in the Preparation of a Lesson

(Prepared by the Correlation Committee of the Church.)

Steps in Preparation

I. The Proper Attitude of Teacher—

- a. Toward God.
- b. Toward Class Members.

It would seem almost needless to say to regularly authorized workers in the Church that the first requisite in the preparation of a lesson is the teacher's spirituality, his close relationship to God our Father, and yet, so vital is it to successful teaching that we wish to emphasize it by giving it first importance.

The teacher needs Divine guidance and inspiration. If he cannot or does not pray for these in the preparation of his lesson, his study will do him little good and the members of the class less. It is true that, "If you are not right toward God, you can never be so toward man."

He who earnestly prays for something is usually willing to work to obtain it; and prayer and work combined is a mighty force for good.

The second requisite to successful teaching is a thorough and sympathetic knowledge of the members of the class, not only as a group, but as individuals. Familiarity with home, school, and play conditions will give a teacher ability to plan lessons that will touch at points of vital interest in the experiences of the members of the class.

II. Accumulation of Material.

It is evident that a fundamental element in the preparation of a lesson

is to become thoroughly familiar with the whole context. By studying the original text, and all available comments about it, the teacher will be able to look at the lesson as a whole, as an artist might view a landscape scene from which he desires to paint a beautiful picture. As the teacher's comprehension of his subject broadens different points of view present themselves—views, at first somewhat hazy, but familiarity gradually clears the mist, and the whole stands before the mind in the clear light of day.

By studying this, the teacher, to change the figure, has not only decided upon the kind of a house to build, but has accumulated the material with which to build it.

III. Selection of Central Truth or Aim.

The lesson is to be given not just to teach a few facts in sacred geography or of biography or history, but to bring the class members in closer relationship to God. Often facts in the lesson are only means to an end—the teaching of a spiritual truth.

A lesson may contain several truths, but it will be stronger and more interesting if the facts be so arranged as to emphasize only one. Others may be touched incidentally, but the focussing of the lesson rays on one point makes the truth more impressive.

See the truth clearly; and as a test that you do, write it concisely.

IV. Classification and Grouping.

1. Emphasize material bearing on aim.
2. Eliminate irrelevant matter.
3. Outline the lesson.

When the material for the lesson has been thoroughly absorbed by the teacher and he feels sure that he can express the aim definitely the next thing is to make careful adaptation to the class.

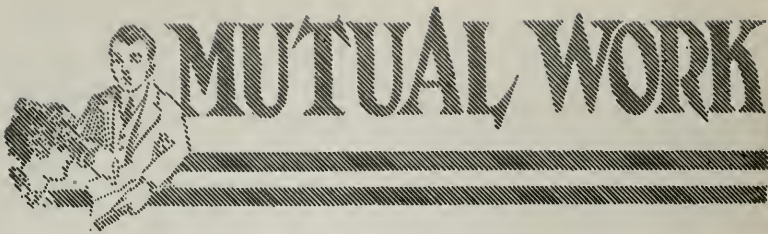
It now becomes necessary to choose from the accumulated material those facts which will most directly and interestingly bear the truth home to the minds of the class members. Use only that part of the material which can be understood and through which the application of the aim may be expected to work out in action. Some of the matter will be found inappropriate and some irrelevant. This should be submerged or rejected, and the relevant and appropriate elements arranged logically.

V. Suggestive Headings for Lesson Outline.

1. The subject.
2. The text.
3. The lesson setting.
 - a. Time.
 - b. Place.
 - c. Customs, etc.
4. Central truth or aim.
5. Groupings.

Headings may be indicated in the following form:

- I.
1.
 - a.
 - b.
 6. Illustrations and re-enforcement.
 7. Discovering attitude of class.
(Has the message reached the hearts of the class members? Ascertain whether all of them believe it.)
 8. Application.
 9. Assignment of next lesson.



Aim of the Senior Department

The Committee on Senior Department, consisting of these members of the General Board, Osborne J. P. Widtsoe, Chairman; Thomas Hull, Vice-Chairman; Nephi Anderson, Lewis T. Cannon, James E. Talmage, J. Golden Kimball, and Henry C. Lund, have sent the following message to all Senior classes:

Dear fellow-workers:—To the Senior Department of the Y. M. M. I. A. have been assigned duties of unusual importance and significance. We are very anxious that the Senior Department shall not fail in its responsibility. The Senior Department has a very definite aim. Read the “Y. M. M. I. A. Fundamentals,” in the *Era* for September, 1919. There you will find a general aim for our associations. It is “to assist every young man to complete living on the foundation of faith in God and his great latter-day work.” There you will find, too, the specific aim of the Senior Department in what is called a “foundation.” It is to teach faith in God, and high standards of individual responsibility, in work and play, in community service, and in worship. This “foundation” we want to impress upon you. In your lesson work do not emphasize mere facts and dates. Strike at the meaning of each lesson. Determine how each event considered is epoch-making. Inspire, above all, faith in God, and apply the lesson always to the individual responsibility of Senior boys. President Joseph F. Smith declared that, “in all our labors in life, in all the cares that beset us, we should put uppermost in our thoughts, and highest in our appreciation and love, the cause of Zion, which is indeed the cause of truth and righteousness.”

Dear brethren, the Senior Department Committee of the General Board exists to serve you. If you will communicate with us, we shall be happy to do all in our power to help you.

Still More Subscribers

Arco, Lost River stake, Idaho, has added 25 more subscriptions for the *Era* in its list, and now has 92 out of a population of 424. So we are pleased to be informed by Soren Jensen, our agent, of that ward.

New Roll and Minute Books

A new edition of the roll and minute books for the Y. M. M. I. A. has been issued. Owing to the increased cost of all materials, the price of the minute book has been increased from 25c to 35c; and the price of the roll book, from 25c to 50c. Orders for these books from the organizations will be promptly filled by addressing *Improvement Era*, 22 Bishop's Building, Salt Lake City, Utah.

Manuals for Boy Scout Classes

For boys in the Junior class doing regular scout work, and who are taking the “Twelve Scout Laws,” with correlated outlines in the Junior

manuals, we have three manuals in the series of Development of Character, entitled, "Conduct," "Courage," and "Success," from which many of the illustrations are taken in the outlines published monthly in the *Improvement Era*. Scouts and class leaders who desire to obtain copies of "Conduct," or "Courage," may order copies of these manuals at any time, and the order will be promptly filled. The manual on "Success," for the Junior classes, is now out of print.

The Y. M. M. I. A. Fund

We call your attention to one important item on the ward M. I. A. Activities report blank—item ten; and also to item seven on the Efficiency report blank, under the heading Fund. It is necessary that the General Fund should be paid by January 1, 1920, in order that you may be able to score the ten points for each member. Please make an extra effort to secure these points for your ward and stake.. All funds collected should be forwarded at once to this office either directly, or through the stake officers.

Return Unused Junior Manuals Now

The demand for this year's Junior Manual, "Success," has exceeded our estimates, and we are running short. If you have any on hand which are not now needed, please return them *at once* to this office for credit, so we can send them to others who need them.

Efficiency Reports

Have come to hand for October and November, from the following stakes: Kanab,* Deseret,* Uintah,* Millard, Blackfoot, Woodruff, Salt Lake, Yellowstone, Box Elder,* Weber, Benson, Bear River,* Blaine,* Montpelier, Ogden, North Weber, Maricopa, Moapa.* In all of them there is a good showing in each of the ten activities. The stakes starred had gone "over the top" in membership on December 1. Thanks for the reports. We hope to get an efficiency report from every stake in the Church by Jan. 10. Please respond promptly.

Suggestive Program

For Joint Meeting of M. I. A., Sunday, January 4, 1920.

The following program is suggested for Mormon Battalion Evening, to be used in full or in part.

1. "America"*Congregation*
2. Prayer
3. "Utah, We Love Thee" (Utah's State Song, adopted by special act of the Legislature).....*Mixed Double Quartette or Church Choir*
4. Reading of poem by May Belle T. Davis: *Era* Vol. 22, p. 701.
5. Solo, "Mormon Battalion Song" (Words by Thomas Morris).
6. Male Quartette, "O Home Beloved, Where'er I Wander," No. 94, "Songs of Zion."
7. Address, "The Mormon Battalion."
8. "Star Spangled Banner." Assembly (Before the national anthem is sung, a color guard of Boy Scouts will bring in the American flag and unfurl it before the audience).



Henry Clay Frick died suddenly at his home in New York, Dec. 2, 1919, in his seventieth year. His wealth is estimated at over a hundred million dollars.

Joshua W. Alexander, of Missouri, has been appointed Secretary of Commerce by President Wilson, to succeed William C. Redfield, resigned, to enter private business.

Congress convened in regular session, Dec. 1, 1919. The President's message was sent the following day, by messenger, the President being unable to deliver it in person, on account of the condition of his health.

A conference of the National League of Women Voters was opened in the Assembly Hall, Nov. 17, by Mrs. Carrie Chapman Catt. The object of this League is to take the place of the woman suffrage association.

A new experimental farm, it is announced, has been donated by Davis county to the Experiment Station of the Utah Agricultural College, Logan. It is situated just at the north edge of Farmington, and is said to be one of the best farms in Utah.

The League of Nations was taken up for discussion and suggestions at a meeting at Brussels, convened Dec. 1, of representatives of France, England, Italy, Belgium, Switzerland, Holland, Sweden, Norway, Portugal, Greece, Poland, China, and Japan.

The first woman in the British parliament is Lady Astor, the American-born wife of Viscount Astor. She was elected from the Sutton division of Plymouth. The vote stood 14,494 for Lady Astor, and 13,431 for her two opponents, the Liberal and Labor candidates.

Another American murdered in Mexico adds complications to the already existing difficulties in the relations between the United States and our neighbor to the south. The latest victim is James Wallace, who was slain, as reported, by a Carranza soldier, near Tampico, Nov. 26.

Snow in Utah's "Dixie" was reported from Cedar City, Nov. 28. The dispatches said that the mail service in southern Utah was cut off and that at St. George, in the center of the grape and cotton raising "Dixie," twelve inches of snow fell in two days. At Kanarra the snow was two feet deep.

The wartime prohibition act has been declared constitutional by the United States supreme court, the opinion, which was unanimous, being written by Judge Brandeis. All the points raised by the "wets" were brushed aside. There is now no chance that the liquor traffic will be legally resumed before the constitutional prohibition amendment becomes effective, on January 16, 1920.

The Y. L. M. I. A., a short time ago, it was announced, had secured a membership of 50,000 and over. This was the goal which the organization had planned to attain by the date of the fiftieth anniversary of the organization, on Nov. 28, 1869. The Y. M. M. I. A. are to receive their report by Jan. 1, when it is expected this organization, also, will have reached a membership of 50,000.

The death of Elder Thomas B. Dobbins, of Santaquin, Utah, who was performing missionary work at Salem, Mass., occurred at that place Dec. 3, under very sad circumstances. According to the report, he purchased a shotgun and shells on the day of his death, and was found later suffering from a fatal wound. His friends and relatives believe that he met with an accident. He was an exemplary young man, twenty-four years of age.

A conference of leaders of the so-called "Interchurch World Movement" convened in Salt Lake City, Dec. 8, 1919. Sessions were held three days. The gathering was one of sixty-seven held in the United States during December for the purpose of acquainting state leaders and pastors with the purposes of the interchurch movement and formulating a program. One purpose, among others, was to effect better co-operation among the churches of the world in missionary efforts.

The international labor conference, in session at Washington, according to an announcement dated Nov. 25, has taken steps toward perfecting a permanent organization, by the creation of a governing body composed of twelve government representatives, six labor representatives, and six representatives of capital. The function of the governing body will be to keep in constant communication with governments and labor organizations throughout the world, to collect information, to give advice and, if need be, to pass disputed matters on to the council of the League of Nations.

August A. Nordwall, for more than thirty years custodian of the buildings and grounds of the University of Utah, died Nov. 17, 1919, at his home in Salt Lake City, sixty-eight years of age. He was born in Thorstuna, Sweden, October 31, 1851, and came to America in 1880. In 1904 he went to his native land as a missionary and remained there two years. Until his final illness, which lasted for more than two years, Mr. Nordwall was a familiar figure about the university. He married Frederika Erickson, also a native of Sweden, in 1882. Mrs. Nordwall died ten years ago.

A sister of Aunt Emmeline B. Wells, Mrs. Adeline M. Woodward Earl, passed away at Los Angeles, Cal., Nov. 16, 1919, at the age of about ninety years. She was born at Petersham, Mass., Dec. 6, 1829. She moved from Massachusetts to Nauvoo, Ill., in 1844, and joined in the exodus from Nauvoo to Winter Quarters in 1846, coming from there to Utah, in 1848. Her husband, Jesse Earl, was a member of the Mormon Battalion and a violinist of note among the pioneers. Mrs. Earl resided in Salt Lake until about seventeen years ago, when she moved to Los Angeles to be with her daughter, Mrs. Sam T. Godbe. She was the mother of four children.

James Barton, of Salt Lake City, passed away, Nov. 28, at the age of eighty-three years, after an illness of several weeks. Deceased was born at St. Helena, England. He came to America in 1860 on the sailing vessel *Underwriter*, in company with more than 500 Latter-day Saint immigrants from England and Switzerland. The same year he and his twin brother, William B., who survives him, crossed the plains by ox team and settled at Kaysville, where they engaged in farming. In 1879 he came to Salt Lake

and has been a resident of the Twenty-first ward since that time. Two sons and six daughters survive Mr. Barton, also two brothers and one sister.

The strike of the United Mine Workers was ended Dec. 10, 1919, by the acceptance by the coal miners of the proposal of President Wilson. This proposal comprises the return of the miners to work on an increase of 14 per cent in their present wages and the appointment of a commission to investigate the coal industry to ascertain what further increase may be necessary. This strike was ordered Oct. 15, 1919, by Mr. John L. Lewis, acting president of the United Mine Workers, for the purpose of enforcing a 60 per cent increase in the wage scale. President Wilson, ten days after the publication of this decree, ordered it recalled, declaring it to be "unjustifiable and unlawful." Oct. 31, Judge Anderson, at Indianapolis, issued a temporary injunction to prevent the leaders from promoting the strike, but on Nov. 1, 400,000 coal miners laid down their tools, whereupon Judge Anderson, Nov. 8, issued another order requiring that the strike be called off. This was complied with by the executive committee of the miners, Nov. 11. Then followed a series of conferences between representatives of miners, operators, and the government, ending in the agreement reached Dec. 10.

Mrs. Mary Lois Walker Morris passed away Nov. 29, 1919. Funeral services were held Dec. 2, at the Forest Dale chapel. The deceased was born in Leek, Staffordshire, England, May 14, 1835. She sailed from England with her parents on the *Josiah Bardley* in 1850, landing at New Orleans. With her first husband, John T. Morris, she crossed the plains in an ox-team caravan, with Joseph H. Young, in 1855. She first went to Cedar City. Mr. Morris died in 1856, and, in due time, the widow became the wife of her husband's brother, Elias Morris. Leaving Cedar City the Morris family came to Salt Lake and established a home in the original Fifteenth ward, where Mrs. Morris resided for nearly half a century. During her life in Salt Lake Mrs. Morris was for fifteen years or more in active charge of the Primary association in her ward, and was associated with the stake Primary organization. She was also active in the work of the Relief Society. The five children survive her: Mrs. Edward T. Ashton, Mrs. George M. Cannon, Nephi L. Morris, George Q. Morris, and Katherine V. Morris. She also leaves twenty-eight grandchildren and twenty-three great-grandchildren.

A cold wave struck Utah, Nevada, Idaho, Montana, Wyoming and Colorado, on Dec. 8, 1919, and passed on, the day following, eastward over the Mississippi Valley, and southward over the western Gulf states. The official record showed a temperature of 1 degree above zero, in Salt Lake City, early in the morning of the 9th. At Modena, in the southern part of Utah, it was reported to be 8 below, and at Grace and Lifton, on Bear Lake, not far from the northern line, it was 30 and 26 below respectively. Park City reported 10 below. The lowest temperature recorded officially was at Billings, Mont., where the mercury dropped to 36 below zero. Unofficial reports from New Castle, Wyo., said the temperature had dropped to 40 below. Heavy property damage and some loss of life were the results of floods over parts of Georgia, Alabama, and Mississippi, due to a heavy rainfall. People were driven from their homes in the lowlands, railroad transportation over a large section was interrupted by washouts, power plants were put out of commission, and streets of cities were inundated. A great deal of suffering was reported from western Kansas, where roads were made almost impassable by drifting snow, and where wood obtained by tearing down fences and small buildings was the only available fuel,

Changes in Bishops, Etc., for the Month of November, 1919.—New Stake Presidency—Utah Stake, Thomas N. Taylor succeeded Joseph B. Keeler as President, with J. William Knight first and Simon P. Eggertsen second counselor; address Provo, Utah.

New Branches and Wards—Mountain Home branch, Woodruff stake, Archibald Pulham presiding elder; address Burnt Fork, Wyoming. Thatcher East ward, St. Joseph stake, Marius Mickelson, bishop; address Thatcher, Arizona. Thatcher West ward, St. Joseph stake, Ernest Hill, Shumway, bishop; address Thatcher, Arizona. Clay Springs branch, Snowflake stake, Alonzo Standifird, presiding elder; address Clay Springs, Arizona.

.....New Bishops—Nutrioso ward, St. Johns stake, Joseph S. Burk succeeded David Love; address same. Luna ward, St. Johns stake, Amasa O. Reynolds succeeded W. H. Reynolds; address same. Crystal ward, Pocatello stake, Moses F. Fannin succeeded John W. Staley; address same. Holbrook ward, Curlew stake, Elbert H. Barlow succeeded Leo Pack; address same. Roosevelt ward, Duchesne stake, David Bennion succeeded Joseph H. Lambert; address same. Lake View ward, Tooele stake, Robert B. Sagers succeeded John G. Shields; address same. Batesville ward, Tooele stake, William Henry Bryan succeeded Lawrence T. Liddell; address same. Santaquin ward, Nebo stake, George W. LeBaron succeeded John M. Holliday; address same. Snowflake ward, Snowflake stake, William Cook Smith succeeded William N. Shimway; address same. Riverside ward, Bear River stake, James T. Bigler succeeded L. H. Kennard, Jr.; address same. Pleasant Green ward, Pioneer stake, Isaac W. Coon succeeded George A. Little; address same.

Dedication of the temple at Laie, in the Hawaiian Islands, took place on Thanksgiving day, Nov. 27, 1919, and following days, the attendants being too numerous to be accommodated all at one time. President Heber J. Grant presided over the meetings. He was accompanied by President Anthon H. Lund, Elder Rudger Clawson, Bishop Charles W. Nibley, Elder Stephen L. Richards and Elder Arthur Winter. The mission of the Church in the Hawaiian Islands was established in 1850, when Elder George Q. Cannon and a party of missionaries commenced their labors there. The missionary efforts of the Latter-day Saints among the natives have been singularly successful, and the completion of the sacred structure, in its commanding position on a hill and surrounded by the beautiful products of a tropical garden, is a lasting monument to the blessings that have come to those islands through the gospel of Jesus Christ.

The temple at Laie is the seventh structure of that sacred character erected by the Church. The first was reared in Kirtland and dedicated March 27, 1836. The dedication services were accompanied by glorious manifestations of the divine presence. The second temple was that at Nauvoo, which was erected under most trying conditions, at an estimated cost of a million dollars, and which was dedicated in 1846, about a year and a half after the martyr-death of the Prophet. Since the settlement of the Saints in the mountain valleys, magnificent temples have been built at St. George, Logan, Manti, Salt Lake City, and Cardston, Alberta, Canada, the latter not yet dedicated. On Aug. 3, 1831, a temple site was dedicated at Independence, Mo., by the Prophet Joseph. Another temple site was dedicated at Far West, Mo., in 1838, in accordance with revelations given April 26 and July 8, that year. (Doc. and Cov. 115 and 118.)

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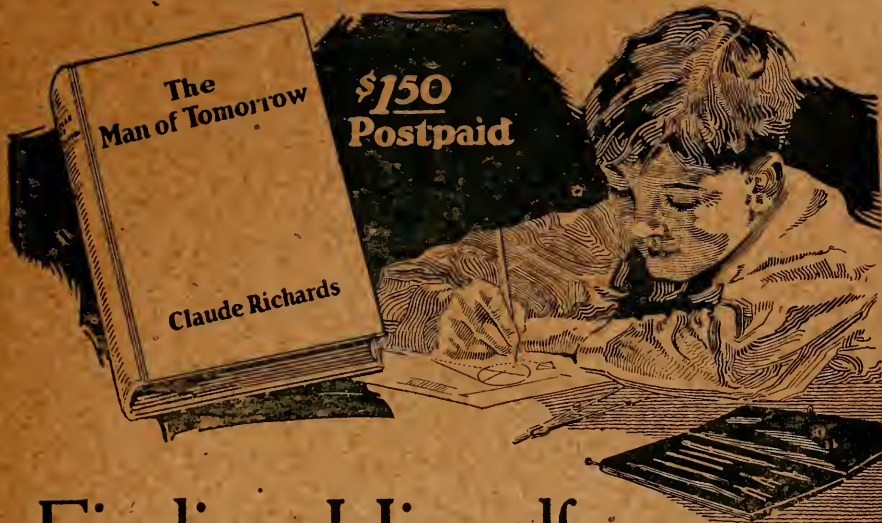
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